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# CRITICAL REVIEW.

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For JULY, 1793.

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*The History of Spain; from the Establishment of the Colony of Gades by the Phœnicians, to the Death of Ferdinand, surnamed the Sage. By the Author of the History of France. 3 Vols. 8vo. 18s. Boards. Kearsleys. 1793.*

**F**EW nations have cultivated historical studies with more assiduity and success than our own. The histories of England which this country has produced are almost innumerable. We have excellent Histories of Greece and Rome, of Scotland, France, India, and America; nay even of the lesser states of Europe and of the Turkish empire itself.—But it is a most singular and unaccountable fact that, previous to the appearance of these volumes, the English language did not possess a complete history of Spain.

The author has not cited his authorities at the bottom of the page in the form of notes, but has enumerated them in general terms in an advertisement prefixed to the first volume. From this document we learn, that for the first volume the History of Spain by Mariana has been his principal guide; but that with respect to the revolutions effected by the Goths and Saracens he has had recourse to Mr. Gibbon; and for the geographical parts to M. D'Anville. In the second volume he acknowledges his obligations to Drs. Robertson and Watson; and for the third he cites a numerous list of respectable modern writers.

The conquests of the Romans in this quarter of Europe is detailed with brevity and spirit. The character of the generous and intrepid Viriatus, who revived the vanquished patriotism and valour of the Lusitanians, and made a most noble stand against the despotism of Rome, is thus rescued by our author from obloquy and reproach:

‘ The Roman historians have lavished on Viriatus the opprobrious terms of rebel and robber; they have reluctantly confessed his skill and courage; his temperance and chastity in private, his faith and generosity in public life. His youth had been devoted to the toils of the chase; and in an age and country where the limits of

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Justice and property were slightly traced, he might deem it no ignoble deed to despoil by his single strength the Roman of that wealth which he had extorted from the oppressed natives of Spain. If these practices in a more enlightened and civilized period have reflected some dishonour on his character, they were effaced by the general integrity he observed when possessed of power. The spirit of the hardy hunter, or licentious rover, soon emerged from obscurity and disgrace; by his late services he was established in the command of the army that he had preserved; his superior fame attracted to his standard a crowd of Lusitanians inured to danger, and enamoured of independence; his authority was founded on the most solid basis, the free suffrages of his countrymen, and Rome must have acknowledged, that he rose to power by the same qualities as Romulus attained it; a more daring valour, and a more sagacious mind.

‘Those qualities were consecrated to vindicate the independence of Spain, and to check the rapid progress of Roman dominion; his head and hand equally contributed to his glory. He seems to have possessed the peculiar art of directing successfully the impetuous valour of his countrymen against troops not less brave, and better disciplined, than themselves. With him flight was the frequent prelude to victory; and he was never more formidable than when he appeared to dread or to shun his adversary.’

The character of Sertorius is also placed in somewhat of a novel view by our ingenious historian:

‘When the party of Marius was overwhelmed in Italy by the superior genius or fortune of Sylla, the remnant found an asylum in Spain. The name of Sertorius is ranked with that of the most celebrated commanders of antiquity; and the mildness of his civil administration endeared him to the Spaniards, who had long been accustomed to groan beneath the rapacity of the Roman proconsuls. Yet Sertorius was himself distinguished by a quick and lively jealousy for the dignity of the republic. He was the enemy of the usurpation of Sylla, but not of Rome. He assumed himself the ensigns of a Roman officer; he bestowed on three hundred of his companions the title of senator; and if he condescended to treat with the mountaineers of Lusitania and Cantabria as allies, he scorned to violate the sovereignty of Rome, or to delude the Spaniards with the hopes of independence.

‘Sertorius was the victim of domestic treason; and the tribes of Spain who had embraced his cause were exposed to the resentment of Pompey, who commanded the army of the republic. In his return to Rome, that general, in his pretensions to a triumph, reckoned up eight hundred and seventy-one towns which he had reduced; and though many of these might be little more than walled villages, yet some probability must be allowed to the asser-

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tion, since under the reign of Vespasian, Pliny exhibited a list of three hundred and sixty Spanish cities.'

The attachment of Spain to the cause of Pompey was atoned by the heaviest contributions. The miseries which this unhappy country experienced afterwards under the reign of Augustus, afford a melancholy picture of the desolating ambition of Rome, and are well calculated to increase our abhorrence of conquerors, and what is falsely termed military glory.

In describing the state of Spain under the emperors, the author, who has been a very successful imitator of Mr. Gibbon, seems involuntarily to have fallen into the style of that historian; the imitation is, however, more chaste than that of most of his copyists, of this the following extract will afford a fair specimen:

' From the division of Spain by Augustus, to the accession of Gallienus during more than two hundred and seventy years, that country, in the humble condition of part of the Roman empire, enjoyed or abused the advantages of wealth and luxury. Twenty-five colonies which had been established by the care or interest of the parent state, soon diffused throughout the most remote districts of the peninsula the blessings of agriculture, and the monuments of public splendour. The rapacity of a needy or avaricious governor might transiently interrupt the general happiness; but the wounds which his administration could inflict were soon healed; the internal resources of the Spaniards restored their wonted prosperity; the grape and the olive were transplanted into Spain, and have flourished on the banks of the Tagus and the Bætis; and the advanced state of Spanish husbandry under the reign of Tiberius has been elegantly described in the treatise of Columella, who was himself a Spaniard. The aqueduct of Segovia, and the stupendous bridge of Alcantara, which was thrown over the Tagus by the contribution of a few Lusitanian communities, evince the spirit and ability of the provincials to project and execute the most useful and noble undertakings; and the curious eye of the traveller may discover at Tarragona, in the ruins of the palace of Augustus, of the circus, and the amphitheatre, the ancient magnificence of those structures.

' Yet it was not only by the works of art and labour that Spain was distinguished above the crowd of Roman provinces; in the elegance and vigour of literary composition, she aspired to rival the parent state. Her pretensions to philosophy were substantiated by the two Senecas, who were born at Cordova; the same city might in the birth of Lucan boast an epic poet, deemed by the too fond partiality of his admirers, not inferior to Virgil; Florus was the offspring, and has been styled the ornament of Spain; and Bilbilis, the native city of Martial, has gradually been corrupted into

the name of Banbola ; but still serves to mark on the banks of the Xaion, the spot where that writer first indulged the sportive sallies of his pointed wit.'

The empire of the Goths in Spain is distinguished by a series of murders and assassinations, and its history is written in blood. It is, in fact, extremely uninteresting to an English reader; and, therefore, we shall neither attempt to abridge nor to extract from it.

The first invasion of Spain by the Saracens has been frequently detailed, but one of the causes has not been often adverted to: it may afford some instruction to modern politicians.

'The decree which had commanded the expulsion of the Jews from Spain had been eluded by avarice; and that wretched people, by the connivance of the governors of the provinces, and of the successors of Chintila, had been permitted to pursue and improve the arts of trade and commerce. But without a legal establishment, the fruits of their ingenuity or labour, and even their lives, were exposed to the caprice or covetousness of their rulers. They might sometimes complain of wanton cruelty; but they could always, and with justice, accuse the insatiate demands of the hungry Visigoths; they were suffered to accumulate only to swell the coffers of their masters; the thirst of revenge became more strong in proportion as it was necessary to cherish it in silence; they exulted in the victories of the Mahometans; they continued a dangerous and hostile correspondence with their brethren, who under the administration of Chintila had sheltered themselves from persecution in Africa; and on their assurances of support, and with the secret hope of more effectual succour from the Saracens, they fixed the day to erect the standard of revolt.'

Though this conspiracy was defeated, it was not long before the dissensions of the Gothic empire afforded a still more favourable opportunity. Our author follows the elegant historian of the Decline and Fall of the Roman Empire, in rejecting the popular story of Cava, the virgin daughter of count Julian being ravished by Roderic, and considers the revolt and treachery of the general to have originated from his attachment to the family of Witiza, whom Roderic had dethroned; and the descent of the Saracens was certainly facilitated by the culpable inattention of the Spanish monarch to the marine department. In his account of the decisive battle of Xerez, our author also follows implicitly Mr. Gibbon: the scenes of ingratitude and of blood which ensued are well known to most readers through the same medium. Of the dynasty of the Omniades in Spain the following is our author's account:



It was then arose the age of Arabian gallantry and magnificence, which exalted the Moors of Spain above their contemporaries, and rendered Cordova the seat of the rival arts, and arms. Near thirty years the reign of Abdalrahman was prolonged amidst the acclamations of his people; and an hero who was indebted for the sceptre to his sword, as a sovereign encouraged and extended the mild influence of agriculture and commerce. He had solicited against the fleet and army of the caliph Almanzor, the aid of the Christians; and after victory, in his edict of pacification, he was not forgetful of their assistance; the modest imposition of ten thousand ounces of gold, ten thousand pounds of silver, ten thousand horses, as many mules, one thousand cuirasses, with an equal number of helmets and lances, rather asserted his sovereignty, than marked the ability of his subjects. The country, from a scene of desolation, rapidly assumed under his impartial government the features of wealth and prosperity. Cordova became the centre of industry, of politeness, and of genius. The bold and noble strove in tilts and tournaments; the prize of address and valour was disputed in the capital of the Omniades by the most illustrious knights from every part of Europe; and Spain was the only kingdom of the West where the influence of music was felt, and the studies of geometry, astronomy, and physic, were promoted and regularly practised.

Hassam the son and successor of Abdalrahman, was not inferior to his father in his thirst of glory and his passion for architecture. He applied the plunder of the southern provinces of France to the holy purpose of completing the mosch which had been begun by his predecessor. He was not only a patron of, but a proficient in the arts; and the bridge which he planned, and threw over the Guadalquivir, remains a lasting monument of his skill.

Beneath the second Abdalrahman, new structures supplied the wants of the citizens, and augmented the magnificence of Cordova; a perpetual supply of pure water was conducted through pipes and aqueducts into the heart of the city; and the erections of numerous moschs admonished the inhabitants where their gratitude was due for the prosperity they enjoyed. The protection of learning and the learned illustrates the reign of Alkaham the Second. The university of Cordova was founded and endowed by his munificence. The birth-place of the Senecas and the Lucans asserted again its pretensions to literary fame; and might boast a library of six hundred thousand volumes, forty-four of which were employed in the mere catalogue.

Yet these may be considered as faint and imperfect sketches of the wealth, the power, and the magnificence of the caliphs of Spain; and the pomp and profusion of the third Abdalrahman, who reigned about a century and a half after his house was first established at Cordova, must have excited the wonder and envy of his

his contemporaries, and has almost surpassed the belief of posterity. His seraglio, with his wives, his concubines, and black eunuchs, amounted to six thousand three hundred persons; and he was attended to the field by a guard of twelve thousand horse, whose belts and scimitars were studded with gold. The presents that were laid at his feet by his favourite Aboumalik, when preferred to the post of grand vizir, consisted of four hundred pounds of virgin gold, ingots of silver to the value of four hundred and twenty thousand sequins, five hundred ounces of ambergris, three hundred ounces of camphire, thirty pieces of gold tissue, so rich as to be worn alone by a caliph, ten suits of khorasan fables, and one hundred suits of less valuable furs; forty-eight sets of gold and silk trappings for horses, four thousand pounds of silk, fifteen coursers of the purest breed of Arabia, and caparisoned worthy of the master that was to mount them; a promiscuous heap of Persian carpets and coats of mail, of aloes, of shields, and lances; and the long and splendid procession was closed by forty youths, and twenty girls of exquisite beauty, whose collars and bracelets sparkled with gems of inestimable value. Yet to Abdalrahman the most precious gift of his minister was the poem which celebrated, and perhaps justly, his virtues; he listened with attention; claimed at least the praise of liberality; and rewarded the merit or artful flattery of the bard with a pension of one hundred thousand pieces of gold, or upwards of forty thousand pounds sterling.

The monarch who could thus acknowledge the influence of verse, was not likely to be insensible to the power of beauty; and Abdalrahman, it must be confessed, loved at least with magnificence. Three miles from Cordova, the city, the palace, and the gardens of Zehra, or Arizapha, were constructed in honour of, and designed to perpetuate the name of his favourite sultana. The most celebrated architect of Constantinople was invited to draw the plan; the most skilful sculptors and artists of the age were attracted by the munificence of the caliph to execute it. The edifice was supported by near twelve hundred columns of Spanish and African, of Italian and Greek, marble; the latter were the pledges of alliance and friendship from the emperor of Constantinople. The richness of the hall of audience exceeded the bounds of credibility. The walls were incrustated with gold and pearls; in the centre was a basin with curious and costly figures of birds and quadrupeds; above it hung a pearl of inestimable price, the tribute of the fears or gratitude of the emperor Leo. Twenty-five years, and above three millions sterling, were consumed in constructing and adorning the favourite residence. Within, and sequestered from view, were the apartments of the envied females who shared, or were reserved for the embraces of Abdalrahman. The charms of Zehra shone above the nameless multitude, and might defy the eye of malignant criticism; over the principal entrance to the palace, her  
statue



statue extorted the admiration of the crowd; yet while the enraptured Moslems gazed with ardour on the symmetry of her form, their piety was wounded by the boldness of their sovereign, whose amorous passion had presumed to violate the express mandate of the prophet, which provided against the danger of idolatry by the interdiction of images. Their murmurs probably never reached the ears of Abdulrahman, who when satiated with the delights of love, or fatigued with the toils of the chase, reposed in a lofty pavilion, situated in the midst of a garden, which was adorned with a fountain replenished, not with water, but with the purest quicksilver.

‘ In our imperfect estimation of the lot of human life, there are few who would not willingly accept the cares, with the comforts of royalty. Yet the name of Abdalrahman may be added to the list of those who, from the time of Solomon to the present age, have complained that the possession of a throne could never afford any lasting satisfaction. An authentic memorial, which ought to temper the ardour of ambition, was found in the closet of the caliph after his decease; was transcribed, and carefully preserved, as an instructive lesson to posterity. “ I have now reigned above fifty years in victory or peace; beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honours, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity; in this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot: they amount to *fourteen*; O man! place not thy confidence in this present world.” The admonition was probably read, admired, and neglected; the successors of Mahomet seem to have forgotten the spiritual rewards that had been promised by the prophet; they disdained the abstinence and frugality of the first caliphs, and aspired to emulate the magnificence, and condescended to indulge in the luxury of the Persian kings.’

Amidst the amazing successes of the Mahommedans, the scanty remnant of Christians, who still rejected their yoke, are almost lost to our sight; an illustrious band of fugitives, however, still maintained their independence in the vallies of Asturia. Hence they made frequent and successful incursions on their infidel neighbours. Under Alfonso the Catholic, they ventured from their native fastnesses into the plains of Leon and Castille, and at length proceeded to build the walls and occupy the cities of Leon and Astorga. The following sketch of the latter years of Alfonso the Great is interesting:

‘ A new truce between the Christians and Moslems was soon succeeded by war; and the banks of the Duero, in the neighbourhood of Zamora, were distinguished by the last victory which Alfonso achieved as a king. In every foreign or domestic con-

test that monarch had resisted or vanquished his enemies; and during a long and tempestuous reign his labours had been cheered by the remembrance of former exploits, and the hopes of future success. But his declining years were exposed to a struggle which even conquest could not reconcile; the magnificence of his buildings and the length of his wars had compelled him to impose new taxes on his subjects; and an ungrateful and inconsiderate people murmured at the expences which had contributed to their splendour and security. Their discontents were secretly inflamed by Garcias, the eldest son of the king, whose impatient and rebellious hand grasped at a sceptre, which in a short time must have descended to him without guilt; the confederacy was swelled by Ximené, who repined in the arms of an old and infirm husband; but the unnatural design of Garcias had not entirely eluded the observation of Alfonso; the prince was seized and strictly confined; and Ximené, after having in vain solicited his release, prepared to obtain it by force. She was supported by Nugnez Fernandez, one of the most powerful nobles of Castille; and a civil war was kindled throughout the kingdom. The prudence of Alfonso taught him to prevent or terminate a contest which must have been fatal to his house, and destructive to his people; he disdained to reign by force; he abhorred the effusion of Christian blood; and in a national council at Oviedo he declared his intention to resign the crown to his son; more truly great in the moment of his abdication than in the meridian blaze of prosperity, he retired from the palace; even the stubborn spirit of Garcias was vanquished by his generosity; and in the possession of the throne, he displayed that duty and reverence for his father, which he had despised or neglected in the condition of a subject.

The Moors were soon taught, that, notwithstanding the abdication of Alfonso, the same counsels prevailed at Oviedo. Garcias penetrated into the heart of Castille, defeated an army of the infidels, and made their general prisoner. In a second incursion the van guard was led by Alfonso himself; and the Christians and Mahometans beheld with mutual astonishment a son trust the father whom he had dethroned, and a father serve the son by whom he had been betrayed. The country beyond the Duero was swept by their united arms; the cities of Meda, Corunna, Osma, and Coca, on the banks of that river rose from their ruins and were strengthened by new fortifications; but the royal veteran was incapable of sustaining the fatigue of this last expedition; and on his return within the walls of Zamora, death closed the long and glorious toils of Alfonso the Great.

If the Christians had remained united among themselves, their heroic valour would probably have soon relieved the whole country from the yoke of the Mussulmans; but the history of the



the kingdom of Leon is little more than a detail of rebellions and revolutions.—In the mean time the kings of Navarre increased insensibly in power; and, about the middle of the eleventh century, Sancho, king of Navarre, claimed the sovereignty of Arragon and Castille. By the weakness or the prudence of Bermudo, king of Leon, these provinces were ceded to Ferdinand, the son of Sancho, who married Cea, the sister to the king of Leon, and erected into an independent sovereignty, under the title of the kingdom of Castille: shortly after, however, the two kingdoms were united by the death of Bermudo in the person of the same Ferdinand I. The reign of this monarch was distinguished by the actions of the famous general Rodrigo, better known from the muse of Corneille by the name of the Cid.

‘Fifteen summers had not yet matured the strength of Rodrigo, when his fearless spirit was displayed in vindicating the honour of an insulted father. The aged Alfonso de Vivar had in the presence of the court received a blow from the count de Lozano. He could not trust to his own feeble arm for reparation; and though he had three sons who had attained to manhood, it was to the youthful ardour of the fourth that he confided the indignity, and his hopes of vengeance; his choice was justified by the alacrity of Rodrigo; and, before the royal palace, Lozano fell by the sword of an adversary, whose youth and inexperience he had derided. A martial age approved the deed; and the valour which had avenged the injuries of a father, extended the glory of a people. Rodrigo grew in fame and years; but on his return from a successful campaign against the infidels, he was accused by the filial piety of the daughter of Lozano; she found the culprit in full possession of the royal favour, and the admiration of his country; she was moved to compassion by his renown; she was inflamed to love by his majestic person and graceful address; she consented to become the consort of an hero; and the death of a father was forgotten, or atoned in the embraces of a vigorous husband.

‘The surname of Cid, is a corruption from the Arabic of *El Seid*, or Lord, which the respect of the Moors first conferred on their conqueror, and which was afterwards confirmed to him by the esteem of his king. The exploits of the Cid have been adorned and exaggerated by fancy, yet through the cloud of fable we may discern that he was an intrepid soldier and skilful captain. To his genius was ascribed the defeat of Ramiro; as the general of Sancho, the son and successor of Ferdinand in the throne of Castille, he wrested the victory from Alfonso of Leon; with his own followers he recovered Valencia; though his integrity exposed him to the ingratitude of a court, he was constantly followed by the esteem of his countrymen; and in the reign of Alfonso the

sixth,

sixth, after near sixty successful years of martial toils, he encountered with the resignation of a Christian that death which he had so often braved as a warrior.

‘The marriage and victory of Ferdinand had first united the crowns of Castille and Leon; his death separated them: the division of his dominions, which he prevailed on a national assembly to ratify, might rather become a fond parent who wished to distribute his favours impartially among his children, than a wise monarch jealous of the happiness and grandeur of his people. To his eldest son Sancho he assigned Castille; to Alfonso, his second, Leon and the Asturias; Galicia, with the part of Portugal he had conquered, were erected into an independent kingdom for Garcias the youngest; and to his daughters, Urraca and Elvira, he bequeathed the cities of Zamora and Toro, on the banks of the Duero.’

After a succession of wars and contests, the kingdoms of Castille and Leon were once more united, in the year 1252, under Ferdinand, surnamed the Saint. It was, however, the year 1479 before the kingdoms of Castille and Arragon were united under the general denomination of the kingdom of Spain, in the persons of Ferdinand and Isabella. The Moorish empire was shortly after annihilated by the subjection of Granada, the domestic history of whose monarch is interesting.

‘The conquest of Granada has been adorned by the romantic fancy of Dryden; the circumstances on which he founded his play have been collected by an ingenious modern traveller; and though perhaps they command not our belief, they admirably illustrate the spirit and manners of the age. The most powerful families in the reign of Abdalla were the Abencerrages and Alabeces, the Zegrís and Gomeles. High above the rest towered the Abencerrages, unequalled in gallantry, magnificence, and chivalry; of these Albin Hamet stood deservedly the foremost in the favour of his sovereign. His influence excited the envy of the Zegrís and Gomeles; and to accomplish his ruin, they descended to the blackest artifice. An insidious villain of the race of Zegri availed himself of his intimacy with the king to insinuate a dark tale of treason and adultery; he affirmed the Abencerrages to be ready to rise in arms; and assured the monarch, that in the gardens of the palace of Alhambra, he had surprised Hamet in wanton dalliance with the queen. The story found ready admission into a jealous bosom; and the house of Abencerrage was doomed to destruction. They were summoned successively to attend the king in the court of Lions; and no sooner was each unhappy victim admitted within the walls, than he was seized by the Zegrís and beheaded. Thirty-six of the noblest had already perished, when the bloody perfidy was revealed by a page who had escaped after witnessing his



his master's execution. The news was rapidly circulated; all Granada flew to arms; and the streets were deluged with the blood of the contending factions. The authority or address of Musa, a bastard brother of the king, prevailed on them to suspend their rage; and to the chiefs of his nation Abdalla explained the source of his conduct; the conspiracy of the Abencerrages, and the adultery of the queen. At the same time he solemnly pronounced the sentence of the latter; and she was to be delivered alive to the flames in thirty days, if she did not produce four knights to vindicate in arms her innocence against four of her accusers. The bravest warriors in Granada were emulous to enter the lists in her defence; but it was to a Christian sword the royal criminal entrusted her cause. She conveyed a letter to Don Juan de Chacon, lord of Carthagená, and invoked him by the generous duties of knighthood to become her champion, and to bring with him three valiant friends. The answer of Chacon assuaged her fears, and assured her that he too highly valued the honour she had conferred on him to be absent at the hour of trial. On the fatal day the populace accused the negligence of their queen, who had not named her defenders; Musa, Azarque, and Almoradi, the judges of the combat, intreated her in vain to accept their services; she reposed with security on the Castilian faith, and descended with a firm step from the Alhambra to the scene of encounter; the lists were prepared; the trumpets of the Zegri sounded; and from eight in the morning till two at noon their defiance was unanswered; but when the anxiety of the multitude was increased to the highest pitch, and even the confidence of the queen was shaken, a shout of transport burst from the crowd; four horsemen, armed after the manner of the Turks, entered the square; one of them requested permission to address the queen; and as he knelt before her, he let drop the letter she had written to Don Juan; she instantly acknowledged her Christian champions, and declared her willingness to rest her innocence on their valour and success. With Don Juan, the duke of Arcos, Don Alonzo de Aguillar, and Don Ferdinand de Cordova, shared the glory and danger of the romantic and perilous adventure. On the signal, they furiously spurred their coursers against their adversaries, and three of the Zegri were instantly overthrown and extended lifeless on the plain; the fourth, the traitor himself who had forged the falsehood, maintained a more obstinate struggle; but he sunk at length covered with wounds at the foot of Don Ferdinand; and his last breath confessed his treason, and the innocence of the queen. Amidst the acclamation of the multitude, and the congratulations of the Moorish chiefs, the victorious knights retired without disclosing their nation or quality; but though Abdalla in tears repented his credulity, he could not efface the resentment, or change the

the settled purpose of the queen ; she renounced for ever his society, and sought a retreat in the kingdoms of Fez or Morocco ; a similar indignation was felt by the Abencerrages ; they quitted Spain ; and Granada was deprived of her ablest champions at the moment that they were most necessary to her defence.'

With one other extract we shall for the present close our review of this entertaining work.

' The inmost recesses and glories of the Alhambra were thrown open to the eyes of Ferdinand ; as in the pride of victory he passed through the *gates of judgment*, the Christian chief might have been instructed by the humble piety of the Mussulman ; and the frequent inscription on the walls, *there is no conqueror but God*, might have checked the insolence of prosperity ; but the moment of success is seldom propitious to admonition ; and it is not probable that the instability of his own fortune, and the fallen state of Abdalla, recurred to the mind of the victor, while he gazed on those wonders which have resisted the rage of time, and still command the admiration of the traveller.

' The exterior of the Alhambra presents a rough and irregular pile of buildings which forms a striking contrast to the order and elegance within. Through a simple and narrow gate, the spectator is conducted to a series of beauties which almost realise the fabulous tales of the genii. The bath, the first object which strikes his sight, consists of an oblong square, with a deep basin of clear water in the middle ; two flights of marble steps leading down to the bottom ; on each side a parterre of flowers, and a row of orange trees. The court is incircled with a peristyle paved with marble ; the arches bear upon very slight pillars, in proportions and style different from all the regular orders of architecture. The ceilings and walls are incrustated with fret work in stucco, so minute and intricate, that the most patient draughtsman would find it difficult to follow it, unless he made himself master of the general plan. The former are gilt or painted ; and time has not faded the colours, though they are constantly exposed to the air ; the lower part of the latter is Mosaic, disposed in fantastic knots and festoons ; a work new, exquisitely finished, and exciting the most agreeable sensations.

' From the bath a second door opens into the court of the lions, an hundred feet in length, and fifty in breadth, environed with a colonade seven feet broad on the sides, and ten at the end ; the roof and gallery are supported by slender columns of virgin marble, fantastically adorned ; and in the centre of the court are the statues of twelve lions, which bear upon their backs a large basin, out of which rises a lesser. A volume of water thrown up, falls again into the basin, passes through the beasts, and issues out of their



their mouths into a large reservoir, whence it is communicated into the other apartments.

' These apartments are decorated with whatever the art of the age could invent or commerce could supply. The floors glitter with marble; the walls and the windows are enriched with Mosaic; and through the latter the rays of the sun gleam with a variety of light and tints on the former; the air is perpetually refreshed by fountains; and the double roof equally excludes the extremes of heat and cold; from every opening shady gardens of aromatic trees, beautiful hills, and fertile plains meet the eye; nor is it to be wondered that the Moors still regret the delights of Granada, and still offer up their prayers for the recovery of that city, which they deem a terrestrial paradise.'

We have had frequent occasion to speak in commendation of the useful labours of our author.—But we cannot dismiss this article without giving our honest opinion that in the conduct and style of this work he has improved upon his former productions.—The matter is well arranged; he has happily seized upon the great and distinguishing features of the history, and has not fatigued or confused his readers by the minute detail of trivial circumstances. The style too, while it is equally animated, is more chaste and simple than that of his histories of France and of Rome; and indeed we have seldom perused a history written in a more lively or agreeable manner.

(*To be continued.*)

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*Observations on the Nature and Cure of Calculus, Sea Scurvy, Consumption, Catarrh, and Fever: together with Conjectures upon several other Subjects of Physiology and Pathology. By T. Beddoes, M. D. 8vo. 4s. Boards. Murray. 1793.*

**N**OTHING can be more repugnant to our feelings than the necessity we are sometimes under of censuring the writings of ingenious men. But it is too often the fate of lively abilities to get beyond the controul of sober judgment, and to riot at the expence of philosophy and reason. Of this we have a striking instance before us.

The object of Dr. Beddoes, in the outset of this work, is to recommend, as an almost infallible remedy for the human calculus, 'a solution of fixed alkali supersaturated with carbonic acid,' or, what is called in plainer language, though not with so great chemical propriety perhaps, the 'mephitic alkaline water.' He remarks, that the great desideratum in the exhibition of caustic alkaline remedies has been to obviate their collateral bad effects, which hitherto have either rendered their use a matter of danger, or have so far limited it as to produce little benefit to the patient.

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‘The method of preparing this medicine is as follows: dissolve two ounces and a half (troy weight) of dry salt of tartar in five quarts (wine measure) of soft water; after stirring the water, and then suffering it to stand long enough for the substances generally precipitated from water by fixed alkali, and the residuum of the salt of tartar itself to subside, pour off the clear solution, and place it in the middle vessel of Parker’s apparatus for impregnating liquids with fixed air, and expose it for forty-eight hours to a stream of that elastic fluid. Of this liquor, from twelve to twenty-four ounces have been taken every day by different persons afflicted with various calculous complaints, and always, except in one instance, with the desired effect, after it has been continued some time.’

As a cheaper remedy, more convenient in the administration, and of *perhaps* equally beneficial properties, the doctor advises us to reduce natron or sal sodæ into a white powder by expelling the water of chrySTALLIZATION by exposure to a gentle heat.

‘Of this powder, says he, from one to two scruples taken every day has generally afforded relief in less than three weeks; and in no case but one, out of more than twenty that have fallen under my own observation, have they failed to perform every thing which could be desired from medicine, except eradicating the tendency to form calculous concretions, to which no known remedy has the smallest pretensions.’

But a more prominent feature in this eccentric treatise, is the application of a chemical principle to the theory of diseases.

‘For several years past, says the author, I had been attempting to discover some part of the effects of oxygene air upon the animal œconomy: it appeared likely that its abundance or deficiency would sensibly affect the health, and that the chemical composition of the fluids and solids of the living body would influence their properties not less than the properties of dead matter, though not *perhaps* exactly in the same way. In some instances I thought I perceived as much certainty as either could be expected, or as is any where to be found in medical reasonings, and in others there appeared a faint glimmering of probability, where total darkness has hitherto prevailed. The scurvy (sea scurvy) I have long considered as offering an application of the pneumatic chemistry, nearly as direct and beautiful as the phenomena of respiration; and it would be easy to prove, by the testimony of different persons, that I had long supposed this disease to be owing to a gradual abstraction of oxygene from the whole system, just as death is produced in drowning, by withholding all at once the same substance from that blood which is to pass to the posterior cavities of the

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the heart. The proofs of this theory seemed equally simple and strong; the livid colour of the blood, and the large livid spots which are so often spread over the surface of the body, left little room to doubt of the absence of oxygene; and the recovery of the sick, by the administration of acids, and by a vegetable diet, affords a sort of confirmation similar to that which is derived from chemical synthesis, for no substances are better calculated than acids, at least, to impart oxygene to the system; they contain it in abundance, and they easily part with it.

Our readers are here put completely in possession of the doctor's hypothesis, which he very sportively chafes through all the labyrinths of fancy and speculation. He wishes to ascribe all disease either to a deficiency or redundancy of oxygene in the blood, and instances four, to the symptoms of which he labours hard to apply this new doctrine. Scurvy and obesity he alleges to be diseases in which the oxygene of the blood is defective; phthisis and catarrh he attributes to its redundancy. From the unfavourable result of experiments made with a view to relieve phthisis, he draws an inference in behalf of his hypothesis.

‘It is well known, says he, that the symptoms of phthisis have been greatly aggravated in some patients who have been made to respire oxygene air. Mr. Fourcroy describes the result of the trial of oxygene air upon twenty patients, of whom he saw eleven himself. After a few flattering appearances, which inspired them with very sanguine hopes, they were all sensibly the worse for this treatment, and as sensibly relieved by abandoning it. “Even amid their self-congratulations,” says he, “several signs admonished the attentive physician that their hopes were ill founded. The skin was dry and hot; the face took fire and became of a more florid red, *s’allumoit et se coloroit d’un rouge plus vif qu’il n’étoit auparavant.*” This heightening of the colour by the inspiration of oxygene air depose strongly in favour of the opinion I am maintaining. Since the complexion, already more florid than natural, is heightened by the addition of oxygene, may we not conclude that the first gradation is also owing to an excess of oxygene. “The symptoms” Mr. Fourcroy goes on to inform us, in a fortnight or three weeks after the first seemingly favourable effect of the oxygene air, “became all at once more severe; the change was indicated by a dry convulsive cough, spitting of blood, a sensation of burning heat and sharp pain in the thorax, a fever almost acute, and threatening to become inflammatory, by agitation in all the members, restlessness, and thirst. It was necessary to bleed, to give antiphlogistic and sedative remedies, and the patients shewed great unwillingness to inspire the oxygene air. When these violent and alarming symptoms were allayed by proper treatment, the disease resumed

resumed its ordinary form, and the fever appeared with its quotidian type; the expectoration became purulent again. In its 4th stage the disease made a quicker progress than usual. This accelerated progress, the symptoms of inflammation, the uneasiness, the oppression, the burning (*ardeur*) of the lungs, the stoppage of expectoration, acute hæmoptysis, all these phænomena were manifestly owing to the use of oxygene air. They equally took place in eight patients who were not so far gone as the others; and it was necessary to abandon this mode of treatment—the patients themselves indeed desired that it might be abandoned.”

The author, on the other hand, takes notice of some trials made by Dr. Priestley, Dr. Percival, and Dr. Withering, of ‘common air largely mixed with carbonic acid air,’ in consumptive cases. These, it seems, were attended with some favourable consequences, although a complete cure was only effected in one instance. On this Dr. Beddoes reasons in the following manner:

‘We cannot be surprised that these experiments should not have been attended with greater success, if we consider that those who made them could not at that early period be enlightened by the grateful dawn of a probable theory; that having no well-defined end in view, they could not vary their means with sufficient intelligence; and that, where the apparatus was so awkward, sufficient perseverance could not well be expected. If our object be to lower the standard of the atmosphere, carbonic acid air will not probably be chosen for this purpose. Should it be objected, that the abstraction of the oxygene was not continued long enough for the effect to be produced in this way, it may be replied, that in Mr. Fourcroy’s experiments the application of oxygene was not probably continued much longer.’

After collecting into one point of view all the circumstances that seem to favour this singular doctrine, the author, continuing his application of it to phthisis, proceeds thus:

‘Of these hypotheses, I think it some recommendation that they lead to a project totally different from the nugatory modes of practice heretofore employed. The treatment they suggest is so obvious, that it is scarce necessary to add a syllable on the subject. Fruits, herbs, milk, &c. with all their cooling and all their occult qualities besides, have never, I suppose, effected a cure of phthisis; nor am I acquainted with any reason capable of satisfying a person at all solicitous in forming his opinions to discriminate truth from falsehood, that they ever contributed towards a cure. While the disease is forming, indeed, at which time the disorder seems to be highly inflammatory, an opposite diet may accelerate its progress. But there will, probably, be little difficulty in prevailing



vailing upon men of reflection to avoid both a vegetable and a stimulating diet; and to put their phthical patients upon such a diet as, according to the idea of that disease already so frequently repeated, shall tend to produce the scurvy. Not only salted meat, but an oily diet, may be tried. It will not however, I imagine, avail us much solely to cut off the supply of oxygene by the stomach. The lungs themselves being diseased, and also being the most copious source of oxygene, it would be most advantageous to supply them with an air suited to our purpose; such an air should be mixed either with an additional quantity of azotic or with hydrogen air, which seems to have no irritating quality, and has been found to have the power of darkening the colour of the blood. We cannot expect benefit from the air of a crowded room, since its temperature may counteract the effect of its diminished proportion of oxygene. It is possible, but by no means certain, that the steams abounding in such a room, which have been complimented with the title of *putrid*, may be injurious to consumptive persons. Till some means of lowering the standard of atmospheric air, without adding to it any thing hurtful, shall be contrived, we may remove phthical patients out of those airy spacious apartments, which of late has been thought salutary in all diseases indiscriminately. They may at least sleep in confined rooms; and the more confined the better, provided a cool temperature be maintained.'

The particular points of eccentricity in the foregoing passages, are too striking to render any comment of ours necessary. The author closes his remarks on consumption by saying:

'The more you reflect, the more you will be convinced that nothing would so much contribute to rescue the art of medicine from its present helpless condition, as the discovery of the means of regulating the constitution of the atmosphere. It would be no less desirable to have a convenient method of reducing the oxygene to 18 or 20 in 100, than of increasing it in any proportion. The influence of the air we breathe is as wide as the diffusion of the blood. The minutest portions of the organs of motion, sense, and thought, must be affected by any considerable change in this fluid. Whether it be that the brain must be washed by streams of arterial blood, or that the action of every organ is a stimulus to the system in general, and consequently to every other organ in particular, it is certain, that when the access of oxygene is cut off from the lungs, the functions of the brain cease: perhaps there may be a mixture of azotic and oxygene airs more favourable to the intellectual faculties than that which is found in the atmosphere; and hence chemistry be enabled to exalt the powers of future poets and philosophers. That diseases of excitement on the one hand, and debility on the other, might be cured almost solely by a proper air, one can hardly doubt, as well as several disorders at present highly

dangerous or desperate, which one cannot, upon the faith of any obvious phænomena, refer to either head. The materia medica might, therefore, undergo a still greater reduction, than it has lately undergone in consequence of the purification of medicine from its grosser absurdities; and hence the treatment of diseases be at once rendered infinitely more pleasant and more efficacious.'

We have confined ourselves to one of the four diseases to which the author applies this new principle. On the rest he is equally ingenious, yet equally visionary. We shall, therefore, avoid extending our review farther than to remark a peculiarity in the terms of his Dedication; a peculiarity perhaps which does him some honour, since it bestows on pre-eminence in science, that tribute which has heretofore been the meed only of wealth and power. It is addressed 'to the discoverer of the virtues of vegetable alkali supersaturated with carbonic acid;' and although mankind, we fear, will have less reason than the author fondly imagines to applaud this discovery, the idea in itself is not wholly unworthy of approbation.

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*Historical, Monumental, and Genealogical Collections, relative to the County of Gloucester; printed from the original Papers of the late Ralph Bigland, Esq. Garter principal King of Arms. Vol. I. Folio. 3l. 3s. Boards. Nicholls. 1791.*

**I**T is perhaps peculiar to this kingdom, that, while many important provinces of historical, constitutional, and juridical antiquities, are neglected, or obliquely treated, we are overwhelmed with antiquarian books of the most trifling nature. We have in vain endeavoured to trace this peculiarity to its source, and shall content ourselves with mentioning and lamenting it. A more striking instance cannot be produced than in the work now before us. Who could imagine that a gentleman could amuse himself with collecting all the epitaphs in all the church-yards of a county? or that another gentleman, his son, should think it worth while to lay them before the public in folio volumes? Yet such precious records form the principal contents of this work.

Our editor has unfortunately chosen for an epigraph the following sentences of Warton: 'It is the prevailing opinion of the world, that these performances are solely fabricated by the petty diligence of those unambitious antiquaries, who employ their time in collecting coats of arms, poring over parish registers, and transcribing tomb-stones. But histories of counties, if properly written, become works of entertainment, of importance, and universality, &c.' A more severe or just satire on the present publication could not have been composed.

The



The editor dedicates his work to the duke of Norfolk; and a preface by the author follows, informing us that he has chiefly confined himself to the monumental inscriptions, so that his work may be regarded as a supplement to the other histories of Gloucestershire.

The parishes are arranged alphabetically. A brief description is given; then the incumbents, patrons, and lands of the manor, are mentioned: and the *essence* of the work follows, in a collection of all the monumental inscriptions in the church, and church-yards, from the tomb of the noble to the headstone of the labourer!

ROBERT BUTCHER

died May 2, 1765, aged 81.

ELIZABETH, his wife,

died May 10, 1767, aged 78.

*O tempora!* But we are surely arrived at the very dregs of literature at last.

As even a singular epitaph is a treat in wading through this enormous work, we shall present our readers with the following at Almondsbury.

‘ Of all the creatures which God made under the sun there is none so miserable as man. For all dumb creatures have no misfortunes do befall them but what come by nature; but man, through his own folly, and against his own knowledge, brings himself into a thousand griefs both of soul and body:

‘ As for example.

‘ Our father had two children, and against his knowledge he committed the sin of idolatry upon us. For had our father done his duty towards God but one part in a thousand as he did towards us when he prayed to God to spare our lives, God might have heard his prayers; but God is a jealous God, and punisheth the faults of the parents upon their children. Though the sins of our father have deprived us of the light of the sun, thanks be to God we enjoy more great, more sweet, more blessed light, which is the presence of God, the maker of all lights, to whom be all honour and glory.

‘ Beneath this place lye the bodies of John and Elizabeth Maronne,

in the memory of whom their father caused this monument to be put up.

‘ Elizabeth died in 1708, aged 6.—John died in 1711, aged 5.

‘ Their father was a poor man, born in the province of Dauphine

phine in the kingdom of France; he believes that his sins were the cause that God took the life of his children.

*'Pechur n'avanse pa un pas sans panser a la mort.'*

'This motto is in the Patois, or provincial language of France; in English thus:

*'A sinner doth not advance a single step without an approach towards death.'*

The translation, we believe, should be, 'sinner advance not a step without thinking on death.' The original is surely not provincial, but good French badly spelt.

Another extract we may redeem from the surrounding mafs. In describing the parish of Cotes, Mr. Bigland has the following passage:

'Trewsbury is another hamlet, where are strong vestiges of an entrenchment, most probably one of the *'castra exploratoria'* of the Romans. But a modern, and greater curiosity, is the navigable canal intended to join the rivers Severn and Thames, the line of which is conducted through the whole of this parish; and the aperture of the tunnel, or grand subterraneous passage, barely within the limits of it. This stupendous work, begun in 1783, is now completed. It pierces an immense mass of earth, in a cylindrical form, of a diameter of fifteen feet; and is 3860 yards in length. Shafts from one end to the other are sunk at the distance of thirty yards. From each of these the work was finished fifteen yards in each direction; some of these are left inclosed, to communicate air. The greater part of the tunnel is arched artificially with brick or stone; and in some places the strata of rock support themselves; and from the surface of land to the bottom of the tunnel, the deepest perpendicular is 245 feet. These are circumstances which prove it to be the most remarkable subterraneous passage made by art in the known world.'

This volume closes with letter F; but we suppose the expence of so useless a publication may prevent any further progress. We hope, however, that the country inns will be provided with copies; as, in a rainy day, this work may save a traveller his usual task of inspecting the tombs in the church-yard, while waiting for his repast.

Some of the plates, and particularly the large views, are very well engraven.

*The*



*The Science of Legislation. Translated from the Italian of the Chevalier Filangieri, by William Kendall. 8vo. 4s. Boards. Robinsons. 1793.*

WE noticed the Analysis of the Chevalier Filangieri's very able work in the first volume of our New Arrangement, and intended to have taken up the first book of the translation very early. It was a debt due to the importance of the subject, to the character of the author, and the merit of the translator: perhaps a little mortification at finding the brilliant prospects which then cheered us, clouded by the destructive and baneful influence of misfortunes spreading from the south; a little displeasure at seeing the translator step out of his way into the field of disputed politics; the effects of desolating war; and a flourishing commerce, ripped in its bloom by a fatal blight: — either cause might have operated, or all may have united to make us return unwillingly to the subject, till the voice of duty was loud enough to overpower the suggestions of inclination. We now take up the work to give an account of the author's labours, the sentiments of the translator, and to assign a few reasons for what may be supposed inconsistent in the present introduction.

We observed, in p. 148 of the volume of our Journal referred to, that the subject of the first book was to contain the general rules of legislative science. It is now necessary to be more particular, and to say, that these rules are drawn from the relation which the laws should bear to the various objects and designs of jurisprudence. The sole and universal object of legislation is in the first chapter derived from the origin of civil societies, the love of safety and tranquillity. Preservation, the author remarks, respects existence, tranquillity, security: the former implies a competence, and the latter a confidence in the government which protects. The following reflections, arising from the conduct of France in the revocation of the edict of Nantes, deserve to be selected:

‘ The banishing from their country a portion of her citizens, whom error had deluded, not only gave a fatal stab to her population, but deprived the state, at the same time, of treasures of arts, which these unfortunate exiles offered to other nations, who clearly saw their interest in affording them protection. A preference of the productions of art to those of nature, a reliance on the hands of her citizens, rather than the fertility of her country, while it deprived the earth of husbandmen, in order to procure inventors of fashion, and manufacturers of stuffs, gave France a deceitful and precarious prosperity, which has vanished before the progress of European industry, and offered to other nations an opportuni-

ty of impoverishing her, by enriching themselves. The first in taking advantage of this discovery was England, to whom France was soon obliged to yield the pre-eminence. But this same nation \*, after having so long triumphed on every sea, in every port, on every shore ; after having humbled all the potentates of Europe, and extended her influence over the commerce of the two hemispheres, is now on the brink of ruin, from the want of a sagacious legislator, who might have instructed her, that a parent, whose children are not numerous, ought not to lend her offspring to others ; that Great-Britain, with ten millions of inhabitants, was not in a situation of peopling so many colonies ; that her population was by no means susceptible of such a sacrifice ; instead of exciting her citizens to abandon their country, the laws should have opposed a barrier to their frequent emigrations ; that she should have been content with those establishments which were absolutely necessary for her commerce : in a word, while influenced by the universal mania of reigning in the new world, she ought at least to have recollected, that a man who abandons his country to serve it beyond the seas, ceases not to be a citizen ; that oppression is doubly unjust when it proceeds from a free people ; that moderation is the only safeguard of distant possessions ; that obliging the colonies to an exclusive commerce with the mother country, was an injustice which must continually have exasperated them ; to deprive them of the right of being exclusively judged by their own juries, was to diminish their confidence in the government ; the condemning them to arbitrary contributions was an outrage to their liberty ; the taking from them the right of taxing themselves was to take from them a prerogative, of which an Englishman can never be deprived, in whatever part of the world he may be settled ; a prerogative which is perhaps the sole support of the liberty of England, a prerogative, to preserve which her citizens have so often shed their blood, and even dethroned their kings. In fine, a good legislator might have foreseen that these colonies, become rich, would one day cease to have occasion for their mother country, and consequently that it was expedient to govern and direct with the utmost moderation, a people that would soon find their interest in independence.'

These observations are singularly just, and we can only recall them to notice at this time, when the principle and spirit

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\* • The reader must be reminded, that on the appearance of this work, England was engaged in a ruinous war with her American colonies, from which the most fatal consequences were apprehended by the acutest politicians. This remark is offered in justice to the author, whose observations on colonizing are extremely judicious, although a fortunate coincidence of favourable events, which no sagacity could have foreseen, has precluded some of his opinions from being verified, and awhile averted that fate which threatened England with destruction.—Translator.'



of the rules are violated by war, by the injudicious disposal of convicts, and by extending territories, which will probably be called success.—England *might* have emerged from her difficulties, and been happy !

The absolute and relative goodness of laws furnish the subjects of two excellent and interesting chapters. It is clearly shown, that laws must not only be absolutely good, but relatively so, adapted to the political and natural state of the nation that receives them.

The decline of codes, obstacles to be encountered in changing a legislative system, with the means of obviating them, are next considered. The chevalier shows, that the spirit of the Roman code was conquest ; but he has failed in the object of the other chapter. He shows how the legislature may safely introduce a new code ; but he has neither shown the danger of an unsolicited interference from the people, nor the means of obviating the effects of the fascinating sounds of improvement and reform, without checking the progress of reason, or opposing the spreading of free enquiry. In the whole of this disquisition, and the following remarks on a censor of laws, he has fixed his eyes too invariably on the conduct of the ancients.

The relative goodness of laws depends on the nature of the government, the principle which excites the citizen to action in different governments, the genius and disposition of mankind, climate, nature of the soil, situation and extent of the country, national religion, and the degrees of civilization of the people. These subjects are examined at some length in the remainder of the book. But it is unnecessary to be particular, and we shall only offer a few remarks on some of the most striking passages, either of the text or the translator's notes.

The nature of the government, so far as it affects the relative goodness of the laws, is examined at some length, and these chapters afford several very judicious observations. After what has been said in the declamatory pamphlets of party, the following observation on the revolution of Sweden deserves attention. It may apply also to Poland ; for, whatever are the miseries of a monarchy, they are inconsiderable when compared with those of anarchy, subordinate despotism, and a divided authority.

‘ There cannot be a more defective government than that where the authority is divided, while no portion of the state knows the precise degree of its own power. Such was the deplorable situation of the Swedes prior to the reign of Gustavus Vasa. The opposite pretensions of the king, the priesthood, the nobility, the cities, and the citizens, formed a species of chaos which must have occasioned the ruin of the kingdom a hundred times, had not the

neighbouring people been immersed in similar barbarism. Gustavus Vasa, uniting in his own person a considerable part of these various powers, drew the government into despotism,—but the Swedes were less miserable under the despotism of Gustavus than they were during the antient anarchy.

The example of a mixed government is that of England; and the defects of our constitution, in the chevalier Filangieri's opinion, are the independance of the executive on the enacting power, the secret and dangerous influence of the prince in the assemblies of those bodies which represent the sovereignty, and the inconstancy of the constitution. These inconveniencies are only partly real. The difficulty of punishing a sovereign, who no longer reigns constitutionally, is only difficult in appearance. He must have the command of the army, money to pay them, and power to oppose all the difficulties that parliament can throw in his way. The army, it may be said, can be bought; and the representatives *may* become, we speak only of probabilities, as venal as electors. Neither objection will apply: the English soldier is from his habits and connection a citizen, and it is a *practical fact* that parliament never can oppose the decided wishes of the people. The translator himself, who considers a reform in parliament as necessary, supplies an answer to one part of the chevalier's objection.

‘The author, with considerable ingenuity and eloquence has laboured in the preceding pages to demonstrate the dangerous influence of the prince in parliament. Of this assembly he conceives the king may always avail himself for effectuating the purposes of despotism. To controvert his opinions with success, the contracted limits of a note are insufficient. The instance however so forcibly urged in support of this reasoning, does not appear to the translator completely decisive. During the reign of Henry VIII. the rights of parliament were neither understood nor acknowledged; the nation, corrupt in the extreme, had been impoverished by the oppressive exactions of Henry VII. his predecessor, from whom he derived a vast accumulation of wealth: the moment was propitious for purchasing sycophants and betrayers of their country, and Henry had money to effect what his despotic inclination suggested. Detesting his tyranny and brutish vices, we must nevertheless acknowledge some obligations to that undaunted spirit which first effectually rent the fetters of papal usurpation.’

The translator, who seems to have no inconsiderable legal knowledge, in support of one of the observations in favour of the English constitution, where the author treats of the means of obviating the inconveniencies mentioned, and praises the law



law by which a member accepting of a new office vacates his seat in parliament, gives a very able and comprehensive view of the laws, to ascertain under what circumstances persons accepting places are rendered ineligible. From this account, which is very correct, we perceive that a little latitude of explanation has crept into parliamentary usage. The danger from the extent of the peerage is perhaps imaginary. The translator endeavours to obviate it on grounds which we do not venture on. It may be replied to more successfully in this way.

Before the peerage can become dangerous, it must be so numerous, that, in a commercial country like England, it will no longer be considered as honourable; and, where no very important privileges and immunities are annexed, peers, who prostitute their honour and their patriotism in their legislative capacity, would soon become generally infamous, and unable to oppose the clamour of their opponents.

The danger arising from the present system of election is next considered, and supported by the translator at some extent; with both energy and ability. This is a part of the work that we promised to notice, while we explained the apparent inconsistency between the gloomy introduction to this article, and our doubts as to the proposed reform. Mr. Kendal must, however, speak for himself. After showing that a period of prosperity (we were then prosperous) is a proper one for reform, and pointing out the sources as well as the existence of constitutional abuses, he proceeds to obviate the opinion that the present parliamentary system is practicably the best possible.

‘ The only end of legislation is to promote the public good by the best means the nature of the government will admit—a principle generally received. Is the mode of representation in England consistent with this principle? We elect representatives to participate in enacting laws, and by voting supplies to support the executive power; to watch over the conduct of ministers and cautiously examine whether the national resources be applied to beneficial purposes. To these representatives we confide our fortunes and our liberties; imagining they will uniformly protect both. Let us examine whether the conduct of our delegates, under the modern system, authorizes this expectation. On soliciting our suffrages they promise maturely to consider every law proposed before they sanction execution; they promise to be cautious in granting only such supplies as are really necessary; they promise to vote no money for corrupting the state, or subverting the morals of the people, no pensions for pampering the vices of the great, or promoting a thoughtless profusion in our rulers. Once in seven years are engagements like these reiterated—once in seven years, de-  
luded

luded by flattering promises, we imagine we enjoy a perfect representation: but alas! after the election is effected, these engagements are forgotten, and the care of preserving the best practical system of mixed government possible is resigned to the executive power!

‘It is not necessary to enter into a detail of the intrigues of parties, for whose support interest and ambition have been so often allied. We may content ourselves with observing, that the minister is seldom deserted: his party ever predominates. Whether he promote measures beneficial or ruinous, his influence insures a majority in the lower house: nor can he lose his support until the nation becomes indignant at his misconduct—then, perhaps, he considers it prudent to resign; but this resignation does not prevent the pernicious consequences of that conduct which endangered the public safety and occasioned the interference of the people.

‘Were the members of the house of commons fairly, equally, and, as much as possible, incorruptly chosen, were no preferments to be accepted, no places to be filled, no pensions received by the popular delegates, directly or indirectly, the conduct of parliament would be reversed. Having no compensation to expect, the members would unite with their constituents in a common interest. Absurd laws, oppressive statutes, and exorbitant taxes would then be felt by them as well as by the people they represent. But while the executive power possesses an unconstitutional influence, and in effect alone legislates for the nation, its ministers will naturally support measures which strengthen this influence, and ensure the obedience of the people. In impoverishing the state by enormous expences, they will enrich themselves: oppression will afford them an accumulation of patronage. Trifling retrenchments will occasionally be made to delude the people, but dangerous and radical abuses will be suffered to subsist.—Ministers the most virtuous always find so many friends to gratify, so many enemies to reconcile, so much self-love to renounce, that the mighty bulwark of corruption must ever remain unshaken, until the multitude of subjects unrepresented, deaf to sophistry and interested clamour, have resolved to pursue a prudent and constitutional conduct for obtaining a reform. Offering repeated requisitions to the legislature, peaceably, yet firmly demanding elective rights, let no party spirit actuate their addresses, let the public good be their sole object; and government must at length yield to their wishes. Then will their patriotic exertions rescue the crown from the the turbulence of party, and the nation from ministerial oppression.’

Though we are not *professedly partial*, nor ground our claims to public favour on an *avowed bias*, we cannot entirely agree with Mr. Kendall. We have ever viewed this doctrine  
with



with a dubious eye, nor do we consider our present misfortunes for (highly unfortunate our situation will be found) as resulting from any inadequacy in the representation. The great argument is, that the minister directly or indirectly carries his own measures. True, and (occasionally subject to proper controul) he ought to do so. One person can see more generally and comprehensively: one can combine the several parts of a great system, and give a consistency and uniformity to the whole. There must be so much confidence in the active power as to enable him to do so. The nation at last disapproves, and he resigns; but, until the opinion of the nation is ascertained, that of the representatives cannot be known. It was but a little while after the nation found the American war ruinous, that lord North's administration was at an end: before that time, it is the opinion of many, that the people joined with the executive power, or at least were greatly divided. At the moment, when the present war began, the nation, we fear, was almost unanimous in its favour; and, if the representatives had been instructed most generally, their conduct would possibly have been what it was. An universal delusion reigned: *delenda est Carthago*, was the cry of every modern Cato; but the means of doing it, the expediency of the design, and the policy of the object, were never considered. Again: if patronage and peculation be in reality the chief objects of the executive power, if these influencing principles were prevalent, beyond what the necessary means of conducting the affairs of the nation required, it might in return be asked, whether they were in reality the price for a steady consistent systematic plan. In short, whether considered *à priori*, or *à posteriori*, the danger of the present inadequate representation is by no means clearly ascertained. There are some inconveniencies attending it; but they are fewer than perhaps would result from a different plan.

On the subject of climate, our author combats with considerable energy and extent of knowledge, the fanciful system of Montesquieu, that climate influences every moral and political phenomenon. We shall select a part of the chevalier's remarks on the contending opinions of Montesquieu and Hume. His positions are,

‘ 1st. That climate may doubtless exert an influence over the nature and morals of mankind as a concurrent, but never as an absolute cause.

‘ 2nd. That its influence is perceivable and its operation active in powerful climates, (I mean those where the degrees of heat or cold are excessive) while in temperate ones its effects can scarcely be discerned.

‘ 3d.

‘ 3d. The position of a country with respect to the sun should not alone determine our idea of the climate.

‘ 4th. Whatever be the degree of influence derived from climate, it must on no account be neglected by the legislator, who ought to remedy its effects when pernicious, avail himself of them when useful, and respect them when indifferent.’

What follows is a part of the illustration of the first position.

‘ Climate has an indisputable influence on the nature and manners of men. The igneous matter diffused over the superficies of our globe is doubtless an agent of nature: it is a power which cannot remain inactive. Its influence must extend alike to vegetables and to animals. Man, distinguished from these by the perfection of mind, if he exerts his intellectual faculties, may modify, in a certain degree, the effects of this active power, but cannot assuredly destroy its influence. To the excess or defect of this matter dispersed in the atmosphere he breathes, must be attributed the heat or cold of the climate. Mankind therefore may, in some measure, remedy the inconveniences of this heat and cold, but can never entirely prevent their operation. Immoderate heat, whether derived from the sun’s aspect or from local causes, must necessarily induce a relaxation and delicacy of the muscular fibre; and setting the humours in continued motion must enfeeble the body by a perspiration too copious: in short, must diminish his natural heat, which is constantly, as hath been demonstrated by physiologists, in an inverse proportion to the heat of the climate. If this be allowed, it must necessarily follow that the moral part of our frame is sensibly affected by any difference that may arise in its natural organization. Let us contemplate ourselves, the inhabitants of a temperate climate. When we experience excessive heat, do not our memories grow languid—do we not feel ourselves on the verge of imbecility? Our ideas seem shrouded by a veil: an unusual lassitude oppresses our intellect. We seem to have lost all command over the exertions of mind.’

We shall add only the concluding part of the illustration of the fourth theorem, which respects local circumstances, that may prevent the exertions of the legislator.

‘ If they depend on the number of woods, on stagnant waters, on the vicinity of morasses, or on other causes of this kind; the legislature, in such instances, by encouraging population and agriculture, will see the woods cleared, the morasses drained, the impediments which obstructed the current of the water removed, in a word, the rigors of the climate diminished in proportion to the suppression of those causes which occasioned its severity. This



is by no means an abstract speculation. We have a variety of instances to support it, as well in the old as the new hemisphere. The vicissitudes of nature on our earth afford us endless examples of local alterations in the climate of various countries, arising from the advancement or decline of population among its inhabitants. The softness of Italian skies was vainly sought, after the northern barbarians had overspread that country with the devastation of their arms, their manners, and their laws. Among the Dutch, encouraged by liberty and wise laws, population and industry have banished the rigour of antient Batavia. Similar causes have produced similar effects in Germany, in England, and in Pennsylvania. The heroic inhabitants of this latter region have found means to extricate themselves from the inconveniencies of their climate, as well as from the oppressions of their mother country. A wise legislator may therefore sometimes moderate the severity of climate, and may always remedy its pernicious effects. With how much greater facility might he not avail himself of its salutary tendency?

‘ In our temperate climes, where nature, instead of retarding, accelerates the developement of man’s intellectual powers; where the moderate elasticity of the air seems to have intended those who inhale it to enjoy the exclusive privilege of displaying at once the utmost degree of activity; where neither an excessive rigidity and tension of fibre arising from extreme cold, nor an excessive relaxation derived from immoderate heat, are observed to occasion stupor, or diminish sensibility; where the stimulus of pleasure, united with strength and vigour of body among the men, as well as the prolific nature of the women, would certainly promote the highest degree of population, did not moral causes render ineffectual this favorable concurrence of physical circumstances: in our temperate climates, where the salubrity of the air offers industry an unlimited scope for exertion, where arts and manufactures of all kinds, whether they require the open air or have need of fire, whether they demand skill or strength in the artificer, may be cultivated with equal success: in our temperate climes, I say, with what facility might not the legislature promote the advancement of population, industry, arts, manufactures, and public instruction. To obtain these advantages in countries extremely hot, or intensely cold, it has been observed we have need of the most powerful incitements; while to arrive at the same end in temperate regions, like our Italy, we have only to remove obstacles. Little exertion therefore is necessary on your parts, O ye fortunate legislators of these happy climes. Nature herself has smoothed the road by which your people may be conducted to prosperity. Your own laws have obstructed the path with stones, with thorns, and shameful impediments. Restore it then to the state in which it was left by nature: resign to her the care of perfecting her own work.’

The country's situation and extent furnish the author with some very judicious political remarks on the conduct of the czar Peter, and the objects which a legislator of that country should keep in his view. Those on the national religion and the maturity of the people are equally valuable and interesting. On the whole, it is a subject of regret, that we have no more of this work to survey in an English dress. It is in every respect an excellent one, and, in the translator's hands, the author's observations reach us with undiminished excellence, with added energy and perspicuity. We trust that the reception of this first book will induce him to publish the rest. If our recommendation has any avail, his success, and the continuance of his labours, may be depended on.

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*Hudibras, a Poem, in Three Cantos. By Samuel Butler.*  
3 Vols. 4to. 4l. 10s. Boards. Edwards. 1793.

IN the year 1780, the Royal Academy of Spain, under the auspices and at the expence of his late Catholic majesty, published a very accurate and splendid edition of Don Quixote. To that publication, it is probable, this of Hudibras is owing; for though, in some particulars, the plan of the latter vary, yet, in others, they materially agree. The two works are not only printed on paper of the same size, and with unusual elegance, but are ornamented with engravings that in some measure agree.

To each work the life of the author is prefixed; but whilst the Spanish editors have kept the biography of Cervantes distinct from the analysis of his story, their example in this respect has not been followed:—obviously, because the poem of Butler is destitute of that regularity of fable to which, as a whole, its subordinate parts should conspire. Hence, the editor is induced to observe, that,

‘ It must be allowed that our poet doth not exhibit his hero with the dignity of Cervantes; but the principal fault of the poem is, that the parts are unconnected, and the story not interesting: the reader may leave off without being anxious for the fate of his hero; he sees only *disjecti membra poetæ*; but we should remember, that the parts were published at long intervals, and that several of the different cantos were designed as satires on different subjects or extravagancies. What the judicious abbé du Bos has said respecting Ariosto, may be true of Butler, that, in comparison with him, Homer is a geometrician: the poem is seldom read a second time, often not a first in regular order; that is, by passing from the first canto to the second, and so on in succession. Spencer, Ariosto, and Butler, did not live in an age of planning;



planning; the last imitated the former poets—"his poetry is the careless exuberance of a witty imagination and great learning."

Of the observation that Spencer, Ariosto, and Butler, did not live in the age of planning, we must confess we see not the propriety. In the productions of the former two, we have innumerable examples of the happiest contrivance; but had the Fairy Queen and Orlando been as defective in plan as Hudibras itself, no inference could thence be drawn in favour of Butler; who, though held forth as an imitation, falls very far short of the models he followed. Nor let it be said that he lived not in an age of planning, since he was contemporary with, and younger than, Milton.

This material imperfection in Hudibras, and which must ever sink it below comparison with Don Quixote, hath precluded the present editor from the opportunity which the Spaniard enjoyed, of displaying his judgment and taste, in one of the most ingenious critiques the age can boast of, and which would have done honour to the stagyrite himself\*. However, to compensate this want, it may be alleged that, if the poem hath not given scope to this kind of remark, it hath left ample room to illustrative care. On this head, the advantage is greatly on the side of the English editor; for whilst Don Quixote is left by the Academicians destitute of annotations, other than a brief notice of various readings, sir Hudibras is followed by a just volume of Notes.

Not having before us either the edition of Hudibras, printed in 1710, nor that of Dr. Grey, into which the life of Butler was transferred from the former, we will not venture to ascertain how far that account falls in with the present; it is, however, but just to assert, that his new biographer, who has had access to the best resources, vouches for nothing without proof. In regard to the hackneyed topic of neglect, it is observed that,

'There is good authority for believing that at one time he was gratified with an order on the treasury for 300l. which is said to have passed all the offices without payment of fees, and thus gave him an opportunity of displaying his disinterested integrity, by conveying the entire sum immediately to a friend, in trust for the use of his creditors. Dr. Zachary Pearce, on the authority of Mr. Lowndes of the treasury, asserts, that Mr. Butler received from Charles the Second an annual pension of 100l. add to this, he was appointed secretary to the lord president of the principality of Wales, and, about the year 1667, steward of Ludlow Castle.'

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\* See Analisis del Quixote, by Don Vincente de los Rios.

It is shrewdly remarked that,

‘ Indigent poets, who have always claimed a prescriptive right to live on the munificence of their contemporaries, were the loudest in their remonstrance. Dryden, Oldham, and Otway, while in appearance they complained of the unrewarded merits of our author, obliquely lamented their private and particular grievances; *Πατροκλον προφασιν, σφων δ' αυτων κηδε' εκασος*; or, as Sallust says, *nulli Mortalium injuriæ suæ parvæ videntur*. Mr. Butler's own sense of the disappointment, and the impression it made on his spirits, are sufficiently marked by the circumstance of his having twice transcribed the following distich with some variation in his MS. common place book.

‘ To think how Spencer died, how Cowley mourn'd,  
How Butler's faith and service were return'd.’

‘ In the same MS. he says, “ wit is very chargeable, and not to be maintained in its necessary expences at an ordinary rate: it is the worst trade in the world to live upon, and a commodity that no man thinks he has need of, for those who have least believe they have most.”’

That our readers may be apprized of the editor's resources, we will annex the account of them given by himself.

‘ It is extraordinary, that for above an hundred and twenty years, only one commentator hath furnished notes of any considerable length. Doctor Grey had various friends, particularly bishop Warburton, Mr. Byron, and several gentlemen of Cambridge, who communicated to him learned and ingenious observations: these have been occasionally adopted without scruple, have been abridged, or enlarged, or altered, as best consisted with a plan, somewhat different from the doctor's; but in such a manner as to preclude any other than a general acknowledgment from the infinite perplexity that a minute and particular reference to them, at every turn, would occasion; nor has the editor been without the assistance of his friends.

‘ It is well known in Worcestershire, that long before the appearance of Dr. Grey's edition, a learned and worthy clergyman of that county, after reading Hudibras with attention, had compiled a set of observations, with design to reprint the poem, and to subjoin his own remarks. By the friendship of his descendants, the present publisher hath been favoured with a sight of those papers, and though, in commenting on the same work, the annotator must unavoidably have coincided with, and been anticipated by Dr. Grey in numerous instances, yet much original information remained, of which a free and unreserved use hath been made in the following sheets; but he is forbid any further acknowledgment.

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He is likewise much obliged to Dr. Loveday, of Williamscot, near Banbury, the worthy son of a worthy father; the abilities and correctness of the former can be equalled only by the learning and critical acumen of the latter. He begs leave likewise to take this opportunity of returning his thanks to his learned and worthy neighbour Mr. Ingram, from whose conversation much information and entertainment has been received on many subjects.

In respect to the editor, we are sufficiently aware that the greater part of the Notes are his own, but in justice to others we cannot help thinking, he ought to have adjusted their several claims \*. Amongst the friends of Dr. Grey we hoped to have seen the name of JENNINGS †, to whom the doctor was indebted for many of his best illustrations, and whose MS. collections, for the further illustration of Hudibras, we have been led to suppose, may still be in the hands of Dr. Aikin, who we understand is his nephew, if they were not found with the papers of Dr. Grey.

So far as political rancour, arising from the odium theologicum can go, Butler is singularly happy in finding a congenial editor; and that he is, in other respects, qualified to illustrate his author, the specimens annexed will shew.

\* 201.—Call fire and sword, and desolation,  
A godly thorough reformation—

\* How far the characters here given of the Presbyterians is a true one, I leave others to guess, when they have not had the upper hand, they certainly have been friends to mildness and moderation; but Dr. Grey produces passages from some of their violent and absurd writers, which made him think that they had a strong spirit of persecution at the bottom.

\* We have observed that the editor is not very scrupulous in adopting; for in page xxiii. we meet with a note which we happened to light upon the same day, amongst those in the *Khalif Vatbek*, where *Ines* is, we believe, rightly printed *Ives*. Our memory is also very treacherous if the following observation do not belong to the author of *Letters on Spanish Literature*, notwithstanding it appears here as the editor's own. "Rozinante could boast of mas quartos que un real."—an equivoque entirely lost in most translations. Quarto signifies a crack, or chap, in a horse's hoof or heel: it also signifies a small piece of money, several of which go to make a real. Were we to cite further instances it might be thought invidious.

† This gentleman, we have been informed, was son of Dr. David Jennings, author of a work on the Jewish Antiquities, and principal tutor of a dissenting seminary in London. He was educated a teacher, and exercised for some time that function, but afterwards quitting it, he engaged in business, and died a few years since in Huntingdonshire, at St. Ives. From him Dr. Grey had great assistance, and was promised more. On the information of a competent judge, who knew him, he adds, that, as no one more admired Hudibras, so no one better understood him. The information respecting *Lobb's Pound* was his.—Of this Mr. Lobb, the late doctor Theophilus was son. REV.

\* CR. R. N. AR. (VIII.) July, 1793.

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Whatever the Presbyterians of old might have been, we conceive our good brethren of the church, at Birmingham and other places, have to the full as accurately illustrated this text.

‘ 253.—Like Samson’s heart-breakers, it grew

In time to make a nation rue—

‘ Heart-breakers were particular curls worn by the ladies, and sometimes by men. Sampson’s strength consisted in his hair; when that was cut off, he was taken prisoner; when it grew again, he was able to pull down the house, and destroy his enemies. See Judges, chap. xvi.’

‘ 538.—As learn’d as the wild Irish are—

‘ See the antient and modern customs of the Irish, in Camden’s Britannia, and Speed’s Theatre. Here the poet may use his favourite figure, the anticlimax. Yet I am not certain whether Mr. Butler did not mean, in earnest, to call the Irish learned: for, in the age of St. Patrick, the Saxons flocked to Ireland as to the great mart of learning. We find it often mentioned in our writers, that such an one was sent into Ireland to be educated. Sugenus, who flourished about six hundred years ago—

‘ Exemplo patrum commotus amore legendi

Ivit ad Hibernos, sophiâ mirabile claros.

‘ In Mr. Butler’s MS. common-place book he says, “ When the Saxons invaded the Britons, it is very probable that many fled into foreign countries, to avoid the fury of their arms (as the Veniti did into the islands of the Asiatic sea, when Attila invaded Italy), and some if not most into Ireland, who carried with them that learning which the Romans had planted here, which, when the Saxons had nearly extinguished it in this island, flourished at so high a rate there, that most of those nations, among whom the northern people had introduced barbarism, beginning to recover a little civility, were glad to send their children to be instructed in religion and learning, into Ireland.”

‘ 547.—He understood the speech of birds—

‘ The senate and people of Abdera, in their letter to Hippocrates, give it as an instance of the madness of Democritus, that he pretended to understand the language of birds. Porphyry, de abstinentiâ, lib. iii. cap. 3. contends that animals have a language, and that men may understand it. He instances in Melampus and Tiresias of old, and Apollonius of Tyana, who heard one swallow proclaim to the rest, that by the fall of an ass a quantity of wheat lay scattered upon the road.—I believe swallows do not eat wheat. Philostratus tells us the same tale, with more propriety, of a sparrow. Porphyry adds,—“ a friend assured me that a youth, who

was



was his page, understood all the articulations of birds, and that they were all prophetic. But the boy was unhappily deprived of the faculty; for his mother, fearing he should be sent as a present to the emperor, took an opportunity, when he was asleep, to pifs into his ear." The author of the Targum on Esther says, that Solomon understood the speech of birds.

' The reader will be amused by comparing the above lines with Mr. Butler's character of an hermetic philosopher, in the second volume of his *Genuine Remains*, published by Mr. Thyer, p. 225, a character which contains much wit. Mr. Bruce, in his *Travels*, vol. ii. p. 243, says, There was brought into Abyssinia a bird called para, about the bigness of a hen, and spoke all languages, Indian, Portuguese, and Arabic. It named the king's name; although its voice was that of a man, it could neigh like a horse, and mew like a cat, but did not sing like a bird—from an historian of that country.—In the year 1665, a book was printed in London, by John Stafford, intituled, *Ornithologie, or the Speech of Birds*, to which probably Mr. Butler might allude.'

' 655.—The itch of picture in the front.

' Milton, who had an high opinion of his own person, is said to have been angry with the painter or engraver for want of likeness, or perhaps for want of grace in a print of himself prefixed to his juvenile poems. He expressed his displeasure in four iam-bics, which have, indeed, no great merit, and lie open to severe criticism, particularly on the word *δυσμιμημα*.

Αμαθει γεγραφται χειρι τηνδε μεν εικονα  
Φαιης ταχ αν προς ειδος αυτοφνες ελεπων  
Τον δεκτυπωτον εκ επιγοντες φιλοι,  
Γελατε φαυλε δυσμιμημα ζωγραφει.

From the frontispiece to these notes the editor, though an old man, will be considered by some, perhaps, as having been smitten with the same vanity.—In his remarks on Milton's inscription, Burney (see Warton's Milton) has been before him.

(*To be continued.*)

*Dermato-Pathologia; or practical Observations, from some new Thoughts on the Pathology and proximate Cause of Diseases of the true Skin and its Emanations, the Rete Mucosum and Cuticle. With an Appendix containing further Observations on the Influence of the perspirable Fluid in the Production of Animal Heat; and Remarks on the late Theories of Scurvy. By S. H. Jackson, M. D. 8vo. 7s. 6d. Boards. Johnson. 1792.*

A Practical treatise on cutaneous diseases, has long been a desideratum among medical men. But such a work, to be useful, ought to be founded on experience; not upon a

vague and wild hypothesis. Nor ought it to be remarked for an ostentatious parade of names which have nothing to recommend them but their derivation from the Greek, a language which many medical men do not even think it worth their while to become acquainted with. We are led to these observations by the work before us, in which, the faults just mentioned, are very eminently conspicuous. The mind of the author seems so wrapped up in the idea that all cutaneous diseases arise from an atony of the extreme vessels, that he can scarcely stop at any thing which is in his way to the establishment of his theory.

As the work under consideration is totally without method, and wanders from subject to subject without any necessary cause of deviation, so would our remarks, were we to follow the author through the vast range of heterogeneous and unintelligible matter, which chequers, in a most singular degree, this very elaborate treatise. We shall however select such passages as appear to us in a striking point of view, and for the most part leave our readers to make their own comments on them, since we are free to confess, the doctor's reasons are beyond our talents for investigation, and what he aims at impossible for our weak intellects to comprehend.

• The impetiginous affections, says the author, which we are almost every day meeting with, are; in my opinion, directly caused by a topical dis-arrangement, or morbid action, of the living parts, or moving powers of the skin.'

After dilating to some extent on this doctrine, but with an irregularity of discussion which precludes the possibility of an analysis, the doctor at length presents us with what he calls 'a summary of *his* new pathology,' and this we shall lay before our readers.

• The remote and occasional causes of impetiginous affections operate with a sedative effect, and induce a debility of the nervous and muscular systems, whereby the vital function of the heart and arterious system, and the irritability of the former, are considerably and particularly affected :——That this debility and irritability, will be most readily felt at the extreme vessels every where terminating, but more especially in the capillary vessels of the *primæ viæ* and true skin :——That, from their partial operation, a serous or lymphatic plethora will be formed, and a stagnation or obstruction of perspirable fluid will take place :——That the detention of this matter will in a given, though uncertain, time prove a stimulus to the true skin, increase the action of the capillary vessels, and produce the different affections there occurring, according to the state of the effused and secreted matter, the peculiarity



arity of the temperament, and the condition of the neighbouring minute parts : — and that the eruptions, and cutaneous appearances, become general, or take place in only this or that part of the body, according to the state of the whole circulating system, and the extent of vascular debility and irritability, which may be supposed partial for the time, and arising from a diminution of the nervous and muscular energies at the part impetiginously affected ; which diminished energies, in a greater or lesser degree, have deranged, or entirely destroyed, the circulation in the extreme vessels of the arterious system so affected, most probably by having caused a weakness in their action, or a paralytic affection of those capillary vessels.'

We may here remark, that, in various other parts of the work, these capillary vessels of the cuticle are spoken of as decidedly in existence, although no anatomist has ever been able to demonstrate them ; and as our author makes every thing bear a hard name that will admit of one, he chuses to call them by that of *epidermitical*. In the middle of the volume we at length find these observations terminating with some proposed alterations in that part of Dr. Cullen's Nosology, which relates to cutaneous diseases ; but as these rest entirely on the truth or fallacy of Dr. Jackson's new *Dermato-Pathologia*, we will not here dwell upon them, but proceed to speak of the remaining part of his work, which is given as an Appendix.

' On the Source of Animal Heat, by the Capillary Vessels, on the outward Surface of the Body ; and on the Connection of this Vascular Function, with Cutaneous Diseases : with, also, some particular Observations on the recent Theories of Scurvy, &c. &c.'

We would very gladly, if it were possible, give our readers an idea of the author's meaning in this enquiry ; but after many fruitless efforts to do it by description, and after searching in vain for an extract of moderate length to elucidate his sentiments, we are absolutely compelled to relinquish the task, and fairly own that the doctor has puzzled us, as indeed he candidly foretold in the outset of the work. It may be proper however to notice the concluding section, in which the author tells us, we may expect a plan of *treating* diseases of the skin ; a point on which he is totally silent in the present volume. He announces this section as,

' Containing the Breviary of those Objects, to which the Author proposes giving his Attention, with a View to another Work, recommending the Classification and Formulæ for a new Impetiginous Practice, under the particular Head of *Dermato-Therapeia*.'

We shall present our readers with the account of what is projected on this head, as it may furnish them with some little specimen of the doctor's perspicuous manner of treating subjects that require a peculiar talent for elucidation.

' 1. With the hope to explain many other phenomena both of health and disease, in the animal œconomy, I shall probably prosecute such investigation, when I come more particularly to consider the *materiæ medendi* of all cutaneous diseases. With this view I shall fully enquire into the comparative anatomy and physiology of the vegetable kingdom, which may further account, why a vegetable diet may on many occasions become salutary, and heal our diseases, by its regulating and controuling the chemical process obtaining animal heat, in as far as it may, in some situations on land, be connected with our aliment.

' 2. It will be also worth while more particularly to enquire into the nature of fever, with the object of ascertaining, whether the disturbed and deranged process obtaining animal heat may not be the source of fevers of every kind, according to the action of the remote cause, and the nature of the constitutional temperament, and perhaps explain better than has been hitherto done the phenomena of the cold, hot, and sweating stages of an intermittent.

' 3. The better to support the opinion of a cutaneous generation of animal heat, I think there is an opening to draw an analogy between the *papillæ pyramidales* of the *cutis vera*, and the cells or cellular surface of the pulmonary organs.'

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' 4. In proceeding with my pathological enquiry, with the view to the laying a firm foundation for the internal treatment of cutaneous diseases, as always having more or less of a connection with the *primæ viæ* and system, I shall think it a material introductory consideration, to point out the different temperaments and constitutions, at the different periods of life, as being directly concerned with many species of them, and with probably the process of obtaining and regulating the animal heat. I think this object will further lead us to an enquiry of much consequence, to wit, the establishing just diagnostics between idiopathic and symptomatic affections of the skin, in as far as it becomes often a very desirable thing to know, when topical applications may be applied to some of them, with safety and success.

' 5. The better also to understand, how cutaneous diseases are to be more safely and certainly cured by internal remedies, from their being connected either with the constitution at large, or with only the sympathetic irritability and connection between the internal and external extreme vessels of the circulating, as well as the absorbent system, I shall carefully gather together the scattered opinions of late authors, on the specific action of medicines on  
the



the stomach and intestinal canal, and venture some few observations on them. This enquiry seems to me important, in as far as it will the better enable us to select and adapt our medicines to the cure of impetiginous diseases, as connected either with a general debility, or only a symptomatic sensibility of the system.

‘ 6. As also further connected with the medical, as well as surgical, treatment of cutaneous diseases, from my having already endeavoured to make it appear, that the irritability of capillary vessels depends upon their great proportion of muscular energy and excitement, I shall put together, in as brief a way as I can, the best opinions hitherto promulgated on the doctrine of muscular motion, or the action of the moving fibre, which will include the late discovery, from experiments on frogs, which seems to confirm an opinion often entertained, that the principle of muscular action depends upon the electric fluid.

‘ 7. After having taken up these different subjects in physiology, as introductory to the object of a *Dermato-Therapeia*, I shall make an attempt at an improved nosological arrangement of cutaneous diseases, on the principle of dividing them into two classes, to wit, one, to contain all those which have a constitutional connection with the temperament of the body, and a pyrexial state; and a second, to take in all those, which have their foundation solely in a particular organization and action of the skin itself, produced either from external causes locally acting on, or irritating it, or from the simple sympathy, or balance of circulation, between the intestinal and cutaneous capillary vessels.

‘ Each class will be divided into its different genera, founded on the supposition, that the different parts of the cutis vera, as well as its various internal and external appendages, are each liable to their specific diseases, either locally or constitutionally occurring, independent of any original morbid state of the fluids.

‘ 8. If the subject can be satisfactorily arranged, on some such nosological principle, I shall then endeavour to apply the different points of the preceding impetiginous system, as will best accord with, and seem supported by, the history and symptoms of each particular genus of disease; and I hope to be afterwards able consistently to recommend a suitable and successful mode of practice, founded on the general pathology laid down in the present publication, and supported by a steady observation, and a large experience.’

We will conclude our remarks on this heavy, speculative, and most unintelligible work, by saying, that we think the author will do well to lay the intention of his *Dermato-Therapeia* altogether aside, or, if he persist in it, to practise that very useful exercise of the pen, which performs the task of shortening what is prolix, by an occasional *straight line* through

sentences, and even through pages. We would also advise, that he cure himself, if possible, of that vile habit of *Greekifying* Latin and *Latinizing* English, which makes his language flatulent and pedantic, without adding to its energy. If the author will do this, and also condescend to tell us the meaning of what he has already written, we will endeavour to trace his doctrines through the work he has announced; but unless these points are attended to, we can venture to say, he will remain as exclusively in possession of his own ideas on the subject, as if he were never to commit them to the press.

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*Imitations of some of the Epigrams of Martial. In two Parts.*  
4to. 5s. Faulder. 1793.

THOSE who have not perused with attention Mr. Pope's *Imitations of Horace*, can form very imperfect ideas of the genius and peculiar excellence annexed to this species of writing. *Imitation* sounds hostile to original invention, and naturally disposes the mind to ascribe a frigidity and want of power to that writer, whose designs are confessedly taken from former inventors, or whose materials are arranged in the order to which repeated approbation has affixed applause. Those, however, who have minutely examined and compared the *Satires* and *Epistles* of the two above-mentioned celebrated men, will draw very opposite conclusions; for, perhaps, no part of Mr. Pope's *Ethics* discovers more admirable genius, or gives more happy examples of original composition, than his *Imitations of Horace*. Indeed, if for a moment we reflect how very few are capable of forming a good work, with all the examples of antiquity before them, we cannot but ascribe a considerable portion of genius to that person who, almost in every line, forms new ideas, and, in the most apposite terms, applies new and striking circumstances to such subjects, which bear little more resemblance to his original than the external form, or outlines of the picture. To refuse original design and true genius to such, were as absurd as to withhold it from Milton, merely on account of his having, in imitation of Homer, divided his *Paradise Lost* into twenty-four books; or from our immortal Shakspeare, because, in conformity with preceding dramatists, he divided his plays into five acts, and these into so many scenes.

The author of the *Imitations of Martial*, from the example shewn him by his great predecessor, has only used his original for his canvas, and painted, with a master's hand, portraits which we all know, and manners and customs which we daily perceive. The task, which the imitator of Martial had to ex-



cute, required, perhaps, natural powers, in some instances, superior even to the imitator of Horace. What was serious, judicious, easy, elegant, and polite, belonged to Horace in an eminent degree; and Mr. Pope has shewn us that, with these requisites, he likewise possessed others, which enabled him at pleasure to vary his subject, and occasionally to assume that fire of satire, and that glow of sentiment, which peculiarly mark and adorn his Ethic writings. Yet, with all these grand essentials of a poet, neither Horace nor Mr. Pope seem to possess that singular species of wit and humour which characterise the writings of Martial, and which, in a great measure, depends on a happy epigrammatic turn that presents us with new images when we least expect them; and a neatness of expression, that gives an additional zest to shrewd and original humour.

The works of this much admired epigrammatist, had a close translation been required, could not have fallen into better hands than those of the present imitator. But he has very judiciously applied his talents to what must at all times afford superior pleasure to the English reader; namely, to ridicule, in genuine English wit, characters which are generally known, and manners which are generally reprehensible. We have received so much pleasure from the perusal of these elegant productions of wit and admirable poetry, that we find ourselves inclined to participate, by laying some part of our entertainment before our readers.—We need not be solicitous to cull, or to collect flowers; we need only draw at random from this charming bouquet, and present it to an admirer and judge of true poetry.

That we may give a sufficient proof of the author's abilities as a poet, a satyrist, and a man of wit; and, at the same time, evince how much and how happily he builds on the foundation of his original, we shall give the Latin along with the English version; by which it will appear how little the present imitator borrowed from the genius of Martial.

‘ Quod querulum spirat, quod acerbum Nævia tussit,  
Inque suos mittit sputa subinde sinus :  
Jam te rem factam, Bithynnice, credis habere ?  
Erras, blanditur Nævia, non moritur.’

“ To hear old Martha wheeze and cough,  
To see her spit and drivel,  
A child would say she's going off  
Tantwivy to the devil.”——

‘ Be not too sanguine, honest John !  
Your wife's a precious treasure :  
She knows you long to see her gone,  
And shams to give you pleasure.’

‘Prædia solus habes, et solus, Candide, nummos:

Aurea solus habes, myrrhina solus habes:

Massica solus habes, et opimi cæcuba solus:

Et cor solus habes, solus et ingenium.

Omnia solus habes, hoc me puto velle negare:

Uxorem sed habes, Candide, cum populo.’

‘You’ve all things, Parlez-vous, we vainly seek;

Your plate, wine, porc’laine, equipage—unique.

The noblest kitchen, and the choicest cooks;

The best-built library—with fewest books;

Estates unmatched in produce and extent,

Unrivall’d wit, and taste, and sentiment:

All—all’s your own—exclusively—we know:

All—save your wife.—*She’s Parlez-vous and Co.*’

‘Hæc tibi, non alia est ad cœnam causa vocandi,

Verficulos recites ut, Ligurine, tuos,

Deposui soleas, affertur protinus ingens

Inter lactucas, oxygarumque liber.

Alter perlegitur, dum fercula prima morantur.

Tertius est, nec adhuc mensa secunda venit.

Et quartum recitas, et quintum denique librum.

Putidus est, toties si mihi ponis aprum.

Quod si non scombris scelerata poemata dones:

Cœnabis solus jam, Ligurine, domi.’

‘Whene’er you invite me, dear Will, to a treat,

—’Tis to stuff me with verse, while you stint me of meat.—

On my entrance, a pompous long ode you recite,

While the dinner stands cooling and spoiling outright,

Your second embargo detains the first dish

With a stanza, at least, for each mouthful of fish.

A third of like terrible length intervenes,

While we languish in vain for the mutton and greens.

A fourth—nay, a fifth,—(never deigning to carve)

Unmov’d you repeat us.—We listen, and starve.

—To be short, while your damnable poems exist,

Invite whom you please:—but strike me from the list.’

‘Millia viginti quondam me Galla poposcit:

Et fateor, magni non erat illa nimis.

Annus abit: bisquina dabis festertia, dixit.

Poscere plus visa est, quam prius, illa mihi.

Jam duo poscenti post sextum millia mensem,

Mille dabam nummos: noluit accipere.

Transierant binæ forsan, trinæve calendæ,

Aureolos ultro quatuor ipsa petit:



Non dedimus. centum jussit me mittere nummos :

Sed visa est nobis hæc quoque summa gravis.

Sportula nos junxit quadrantibus arida centum :

Hanc voluit : puero diximus esse datam.

Inferius nunquid potuit descendere ? fecit.

Dat gratis, ultro dat mihi Galla : nego.

‘ When Charlotte first increas’d the Cyprian corps,

She ask’d a hundred pounds—I gave her more.

Next year, to fifty sunk the course of trade :

I thought it now extravagant, but paid.

Six months elaps’d : ’twas twenty guineas then ;

In vain I pray’d, and press’d, and proffer’d ten.

Another quarter barely slipp’d away,

She begg’d four guineas of me at the play :

I boggled—her demand still humbler grew,

’Twas, “ thank you kindly, sir,” for two-pounds-two,

Next, in the street her favours I might win,

For a few shillings and a glass of gin :

—And now, (though sad and wonderful it sounds)

I would not touch her for a hundred pounds.’

‘ Iliaco similem puero, Faustine, ministrum

Lusca Lycoris amat : quam bene lusca videt.’

‘ With his sole eye, lascivious still, old Q

Sees a wench farther, than his friends with two.’

‘ Duxerat esuriens locupletem pauper anumque

Uxorem :—pascit Gellius et futuit.’

‘ Feignlove, half-starv’d, a rich old hag has wed :—

Poor Feignlove, doom’d to earn his board in bed.’

‘ Quod nubis, Proculia, concubino,

Et mœchum modo, nunc facis maritum,

Ne lex Julia te notare possit,

Non nubis, Proculia, sed fateris.’

‘ Inflam’d with Chloe’s marketable charms,

Strephon, by bond, secur’d her to his arms :

Then growing wiser, as he grew less fond,

Espons’d the lady to secure the bond.

Now all the witlings of the turf allege,

Strephon’s was not a wedding, but a hedge.’

‘ Coccina famosæ donas et ianthina mœchæ :

Vis dare quæ meruit muner ? mitte togam.’

‘ Pearls for a flaunting miss his lordship seeks :  
And Hunter gravely recommends him—*Leake’s.*’

We have given these excerpta as incontestible proofs of the imitator’s epigrammatic powers. The following will shew that he is not confined to this walk, and that he possesses other qualities which rank him above the man of wit, and place him as a poet far superior to the region of the mere epigrammatist.

‘ Howe’er depress’d and fall’n thy state  
From all that’s splendid, France, and great  
Triumphant o’er thy king enchain’d,  
*Marat*, at least in blood has reign’d.  
Howe’er thy harass’d subjects pine,  
As famine spreads, and arts decline ;  
Though wealth be lost, and commerce dead,  
There’s store of *ammunition-bread* :  
Thy armies, too, no void regret,  
—There’s food enough for powder yet.  
Custine, in democratic tents,  
Consum’d the precious wines of Mentz :  
But what, in jail, thy monarch’s fare !  
His potion what, but fell despair ?—  
The fruits of a campaign’s rough toil,  
Belgia’s anticipated spoil,  
Dumourier could at Paris lose  
In half a night, among the stews.—  
Thy nobles exil’d starve in swarms ;  
Intruders plough and reap *their* farms.  
Each ornamental matchless gem,  
Once glory of thy diadem,  
Instructed plund’ers tore away  
To share with rogues in place the prey ;  
Yet thou in barb’rous joy could’st smile  
At thousands massacred the while.  
Thy gorgeous carriages of state  
On *sans-culotte usurpers* wait :  
While Louis (God his sorrows cheer !)  
Finds his best comfort on the bier.

Wake, *sea-girt slumb’ring goddess*, wake !  
Thou too, and thine, are all at stake :  
Impeachments and disputes, O learn,  
Are not thy first and sole concern !  
*Here* be thy wrath, thy vengeance hurl’d—  
—O sweep these monsters from the world !’

The following is an additional and elegant instance of the author’s sentiments as a moralist, and his powers as a panegyrist and a poet.

‘ Say,



\* Say, Hastings!—none so feelingly can say,  
Why tardy fame expects death's ling'ring day!  
Ah! why are envy's hateful mandates such!  
—Why bid th' extremes of life and honour touch?—  
Through sad existence e'en Columbus pin'd:  
—He, who bestow'd a world upon mankind.  
Raleigh, to serve his country, toil'd and bled;  
Yet murd'rous envy still requir'd his head:  
And Sidney, great in deeds, in suff'rings great,  
Earn'd his best laurels from the stroke of hate.—  
—But oh! protracted be the hour to crown  
Thy length'ning struggles with their full renown!  
—Howe'er thy tree of glory once shall bloom,  
Its flow'rs, alas! must decorate thy tomb!

We shall conclude these extracts with the apology with which this entertaining writer closes his Imitations, and which in our opinion, is excellent.

\* If here and there a ticklish line  
Offend, whom most I prize, the fair:  
Dear sex, 'tis Martial's fault, not mine,  
To prune him down is all my care.  
Yet modern taste delights to dwell  
On warm descriptions, luscious hints:  
These recommend, these only sell  
Rhymes, novels, *trials*, plays, and prints:  
In breeches—scandal to the age,  
Applauded actresses appear!—  
—Ladies, if you frequent the stage,  
There's nothing to offend you here.'

On the whole, we hesitate not to pronounce these Imitations the productions of real and admirable genius. We sincerely hope that the author will continue to work upon the ground he has marked out for the exercise of his wit, and the display of his abilities; for in these times, when every tyro in literature, who can turn a rhyme, conceives himself to be a poet, a repast like the present must ever be a delightful regale to the judge of poetic excellence.

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*The History of the Poor; their Rights, Duties, and the Laws respecting Them. By T. Ruggles, Esq. F. A. S. 8vo. Vol. I. 5s. Boards. Deighton. 1793.*

THE purpose of this author is to comprise an investigation of the causes which produce misery and distress among the agricultural poor, and to afford hints for rendering their situation

situation more comfortable, as well as lessening that heavy burthen of rates, which impoverishes the landed interest; and in fact anticipates the source of the political expenditure of the nation. Three necessary calls on the finances of the poor, Mr. Ruggles justly states as consisting in the articles of cloathing, fire, and dwelling; to which is to be added a much larger and more important demand, namely, that of food, for the support of life, and the preservation of strength to labour. After enumerating the physical and other causes which concur towards producing the distresses of the poor, he makes the following pertinent observations on this subject:

‘ But it is not from climate, it is not from the frailties of human nature alone, or the necessary wants and demands which the preservation of life and health inculcates to the mind of man, and the insufficiency of the earnings of bodily labour to attain the gratification of them, that the appearance of the labourer indicates such wretchedness; the laws, the customs, and habits of society, are all contributory to this effect; and the excess of civilization occasions distresses superior, yet similar to what the savage experiences in his state of nature; superior, because *his* distress is not aggravated by a near view of the tantalizing contrast, the enjoyments of opulence and luxury; similar in the effects, which are, cold, hunger, and disease; in one instance, the savage must be satisfied with the order of nature, which establishes no law of appropriation, but occupancy; he, consequently, cannot blame the laws and habits of society, which aggravate, if they do not, in fact, give rise to the misfortunes of the English labourer; this is an assertion which demands an inquiry, and if the principle is established by such an investigation, should not those laws, habits, customs, be modified, to correspond with the feelings of humanity?’

The author begins with examining how the retributions for labour were paid in former times; and whether they then stood in the same proportion with the necessities of life, in times when luxury was not so universally diffused, and the cottager might be supposed to be better contented with his homely fare, than in these days, when his uncomfortable state must be not a little aggravated by comparison. In prosecuting the subject, our author has recourse to Fleetwood's *Chronicon Pretiosum*, in which is contained an account not only of all the publications then extant, relative to the poor, but also many manuscript accounts of different monasteries, where the prices of the different articles of life were regularly inserted, and, in some instances, where the prices of labour formed also a part of the enquiry. But, as Mr. Ruggles justly observes, no certain comparative view can be formed respecting this subject,



ject, until about the middle of the fourteenth century, when by an act of parliament, passed in the reign of Edward the Third, the wages of the labourers were regulated, on account of the great encrease of wages occasioned by the plague. For the satisfaction of our readers, we shall present them with a few of the articles cited by the author.

	s.	d.
• To haymakers and weeders, by the day, -	0	1
• Mowing meadows, by the acre or day, -	0	5
• Reapers of corn, in the first week in August, by the day, -	0	2
• In the second week, and to the end of the month, -	0	3
• Threshing a quarter of wheat or rye, -	0	2½
• Threshing a quarter of barley, beans, pease, or oats, -	0	1½

Information of a similar nature is likewise extracted from sir John Cullum's History and Antiquities of Hawstead; tending to assist in forming a more accurate idea of the reciprocal prices of labour and provisions in Suffolk, during a part of the same century.

It is difficult to determine, from the prices specified by Fleetwood, what was the average rate, at which provisions were sold at the time when the parliament regulated the price of labour. For about the middle of the fourteenth century, it appears that years of dearth and plenty almost alternately followed each other, and the pestilence likewise occasioned a considerable difference. It ought however to be observed, that the articles extracted by our author are in those years when none of the above-mentioned causes affected the price of provisions, and may, therefore, be regarded as tolerably exact average for the fourteenth century.

It appears from a computation made by the prior and canons of Burchester, that in the beginning of the next century, in the year 1404, the pay of a labourer was sometimes two-pence, sometimes three-pence a day.

Only two instances are now to be found, of the wages of a labourer in the sixteenth century; one of which is in 1514, the other in 1557.

We agree with our author, that in this enquiry, there is no occasion to enter upon an explanation of the comparative value of money in the three centuries, through a great part of which his remarks have been made; because the prices of labour and provisions have been valued by the same species of real or imaginary coin, and therefore the value of such, though very different from what bears the same denominations in the present century, is sufficient to illustrate the ratio, which the prices of labour

labour bore at those periods to the prices of the necessaries of life.

From a comparison of the prices of labour and provisions, during the three centuries examined by our author, and those of the last ten preceding years, he finds, and apparently, it must be acknowledged, with too much justice, the following assertion, viz. That

‘ In this civilized age, when riches abound, and all the liberal and ornamental arts receive prices and encouragement superior to the experience of any æra that is passed, the agricultural poor not only do not receive wages equal to their services, but also that they are not paid in the same proportion to the price of the necessaries of life, as they were throughout the three first centuries, in which it has been in our power to obtain any certain information of the proportional prices of labour, provisions, and cloathing.’

How far this deficiency has been supplied by charitable contributions, whether uncertain or permanent, and by the revenue, which has for near two centuries been collected by legal authority, is afterwards investigated in these Letters; in which we meet with extensive enquiry, and a variety of judicious observations relative to this interesting subject. That from so comprehensive a view as is taken by the present author, he will be enabled to furnish many important hints for the better regulation of the poor in this country, we cannot entertain the smallest doubt; but for these we must patiently wait, until the publication of the second volume.’

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*An Essay on the Study of Nature in drawing Landscape. By W. M. Craig. With illustrative Prints, engraved by the Author. 4to. 10s. 6d. 1793.*

WE have perused with some degree of pleasure this elegant Essay on the subject of landscape, and though we do not cordially asquiesce in all the doctrines it attempts to establish, we think it may prove useful in fixing the ideas of young artists respecting the important question, whether ‘to imitate nature’ be the true object of the pencil. On this subject we rather suspect, that the very distinguished author of Discourses to the Royal Academicians has been too partially quoted, though the unbounded licence given to the artist by Mr. Gilpin, has deservedly met our author’s reprobation.

‘Whoever truly loves the heart, says Mr. Craig, must hear, with regret and indignation, what is unfortunately too true, that, amongst many practitioners in drawing, a certain set of signs has been employed, as by agreement, to represent, or signify, certain



tain objects in nature, to which they have intrinsically little or no resemblance. This is, doubtless, the general imitation so much talked of, and general it certainly is; for, as we shall see in the conclusion, these signs are as much like one thing as another.

‘Such is the melancholy truth; and this disease of the pencil has spread, unresisted, its noxious influence, and the dilettante artist yields at length to the contagion, as one who, being cast on a country of savages, submits, from necessity, to adopt their language; and long habit, blunting the nice edge of judgment and taste, reconciles him finally to the barbarisms with which it abounds.’

To illustrate these ideas, the author annexes eight plates, which we think very material to the work. We shall furnish our readers with another extract on the subject of minute imitation.

“Copy exactly what you see, that you may copy exactly what you imagine,” is a principle of which every artist must know the value. It is not meant by this, that the mind so habited acquires a power to invent or delineate any thing that has not, either wholly or in part, been previously offered to the eye, but that the practice of copying accurately, impresses objects so forcibly upon the mind, that whenever we have occasion to employ the materials thus collected, even differently combined from what they were when first presented to us, we can give them the same energy and truth of character, as if derived immediately from nature.

‘Distant objects should certainly be rejected by the student at the commencement, and his first essays confined to single and near objects, as a tree, a piece of rock, or broken ground, or any thing that may conduce to the future composition of landscape. In these, too, he should not begin with sketching the whole, and then retouching and repairing the several parts till they become right, but with drawing some one small part in clear and distinct lines; allowing none to remain that are in the least erroneous, nor any that do not relate something characteristic and interesting in the subject. The advantage of beginning by a part rather than sketching the whole, is this: the eye can more easily measure a small space or distance than a large one, and a part being accurately drawn, becomes a scale, or means of comparison, by which the remaining parts may be successively drawn with a great degree of certainty. Likewise, the practice of drawing, at once, the precise line that is proposed to remain, makes the eye correct; and, further, as, to do this, each little particular must be impressed upon his mind by attentive observation, the student will insensibly form an intimacy with the various characters which nature ever exhibits, and gradually make himself master of those

little details of circumstance, in which so much of picturesque beauty consists.

'No person can make a slight drawing well, that has not, previously, been accustomed to make finished drawings. The early works of every great master in painting will be found, on examination, to be strongly decided in every line, and much more hard than any thing appears in nature. The reason is obvious. The habit of studying any object, or objects, minutely, induces a laboured manner, from the desire of expressing every particular; but this, in the end, by imparting a perfect knowledge of the subject, gives a facility of expressing it so, that every touch of the pencil may have its peculiar energy. On the contrary, we find nothing but difficulty and error arise from attempting, at first, what is called a *bold and free manner*. In the first stages of this practice, nature is in some degree attended to; but this is soon laid aside, and the manner rapidly degenerates into that, which I have before described, of representing things by signs to which they have intrinsically no resemblance. For, as the artist aims not at particular imitation, he sketches merely the forms of things, and fills up the interior parts with a twirl, a flourish, or a zig-zag of his pencil, to which he associates the ideas of the particulars they are supposed to represent. This association becomes, by habit, so strong, that the artist, forgetting others are not informed of the compact he has made with himself to adopt this short-hand kind of representation, frequently produces drawings that few can understand.'

After referring to the engravings in proof of his doctrine, the author offers a few short rules for the management of the black lead pencil, and concludes with announcing his design of pursuing this subject, in two subsequent parts, on light and shadow, and on composition and colouring.

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*An Enquiry concerning political Justice, and its Influence on general Virtue and Happiness. By W. Godwin. Vol. II.  
(Continued from Vol. VII. p. 372.)*

WHATEVER may be the political heresies of our author, there is one article of his faith which has completely exempted him from our censure; and that is, 'that no revolution, no change of government, no innovation should be attempted, which is not preceded and called for by a radical and universal change of sentiment in the people' — Indeed we almost incline to the opinion of Rousseau, that scarcely any reform in government is worth the life of a single citizen.

While Mr. Godwin lays down so safe a principle as this, as the basis of his speculations, he is entitled to lenity, and even respect,



respect, from those who differ from him on particular topics; and we cannot but compliment his sagacity, which has been so amply justified by the unhappy situation of France, even since the publication of his volumes. Other writers on the side of democracy have been less cautious, and we have therefore treated them with less reserve, as we shall ever do those whose writings are calculated to produce disorder or discontent in this country.

We return, therefore, with pleasure to this entertaining production, (for even the errors of Mr. Godwin are entertaining) and shall endeavour, for the gratification of our readers, to exhibit a few impartial remarks on the contents of his second volume.

It was the observation of our venerable friend and coadjutor Dr. Johnson—That a too ardent zeal for liberty is the common error of young and ingenious minds. This observation certainly applies to our author, whose predilection for republican government is supported through all the first chapters of the present volume.

On this subject we are sorry that we cannot at all agree with Mr. Godwin, notwithstanding the ingenuity which he evinces in pointing out the defects of monarchy; for we are not such enthusiasts as to deny that this form of government has its defects, as well as every other; and nothing is in our opinion more evident than that, even in a limited monarchy, a great degree of vigilance is necessary in the people to guard their privileges from encroachment. This, however, does not prove that the institution itself is bad, and with all its defects the evidence of history decidedly proves that liberty itself is preserved (if the people are not culpably remiss themselves) better and more safely under this form than any other; and for this plain reason, that one tyrant is more easily resisted than many.

Though, however, we may not implicitly assent to Mr. Godwin's doctrines, yet his observations are far from being destitute of utility, even to those who substantially differ from him. In his chapter, On the Education of Princes, he very accurately points out the causes which combine to deprave their morals.—He is of opinion, that the hypothesis which makes adversity essential to virtue, has been commonly carried too far by moralists, and cannot see any reason why virtue may not be matured without previously undergoing the discipline of injustice or oppression.

But, though the exaggerated opinion here stated of the usefulness of adversity be erroneous, it is, like many other of our errors, allied to important truth. If adversity be not necessary, it must be allowed that prosperity is pernicious. Not a genuine and

philosophical prosperity, which requires no more than sound health with a sound intellect, the capacity of procuring for ourselves, by a moderate and well regulated industry, the means of subsistence, virtue and wisdom : but prosperity as it is usually understood, that is, a competence, provided for us by the caprice of human institution, inviting our bodies to indolence, and our minds to lethargy ; and still more, prosperity, as it is understood in the case of noblemen and princes, that is, a superfluity of wealth, which deprives us of all intercourse with our fellow men upon equal terms, and makes us prisoners of state, gratified indeed with baubles and splendour, but shut out from the real benefits of society and the perception of truth. If truth be so intrinsically powerful as to make adversity unnecessary to excite our attention to it, it is nevertheless certain that luxury and wealth have the most fatal effects in distorting it. If it require no foreign aid to assist its energies, we ought however to be upon our guard against principles and situations the tendency of which may be perpetually to counteract it.'

Mr. Godwin is not less happy in pointing out the erroneous maxims on which monarchical governments have too commonly been conducted :

' Sovereigns, says he, have sometimes regarded the ease and prosperity of their subjects as a source of terror and apprehension. They justly consider their functions as a sort of public exhibition, the success of which depends upon the credulity of the spectators, and which good sense and courage would speedily bring to a termination. Hence the well known maxims of monarchical governments, that ease is the parent of rebellion, and that it is necessary to keep the people in a state of poverty and endurance, in order to render them submissive. Hence it has been the perpetual complaint of despotism, that "the restive knaves are overrun with ease, and plenty ever is the nurse of faction." Hence it has been the lesson perpetually read to monarchs : "Render your subjects prosperous, and they will speedily refuse to labour ; they will become stubborn, proud, unsubmitive to the yoke, and ripe for revolt. It is impotence and misery that alone will render them supple, and prevent them from rebelling against the dictates of authority."

Nor is he less sarcastic upon the morals and conduct of the courtiers.

' To obtain honour it will be thought necessary to pay a servile court to administration, to bear with unaltered patience their contumely and scorn, to flatter their vices, and render ourselves useful to their private gratification. To obtain honour it will be thought necessary by assiduity and intrigue to make to ourselves

a par-



a party, to procure the recommendation of lords and the good word of women of pleasure and clerks in office. To obtain honour it will be thought necessary to merit disgrace. The whole scene consists in hollowness, duplicity, and falshood. The minister speaks fair to the man he despises, and the slave pretends a generous attachment, while he thinks of nothing but his personal interest. That these principles are interspersed under the worst governments with occasional deviations into better, it would be folly to deny; that they do not form the great prevailing features wherever a court and a monarch are to be found, it would be madness to assert.

That there is truth in these observations, it would be absurdity to deny, and still more in the horrible and striking picture which he afterwards draws of a despotic government; but the conclusion which we should draw from them is very different from that of Mr. Godwin.—Not that a republic is the only remedy for these evils; not that a democracy will eradicate all the bad passions from the human breast; but that power is generally a corrupter of human nature, and that *without the controuling influence of public opinion*, most men who are entrusted with it, will be led to abuse it.

We most cordially agree with Mr. Godwin in his objections to an elective monarchy, which he has expressed with peculiar force and energy, and which are certainly unanswerable.—It is most philosophically urged by him — ‘That there are machines too mighty for the human hand to conduct; there are proceedings that are too gigantic and unwieldy for human institutions to regulate’ — ‘Election,’ he adds, ‘will, therefore, dwindle into an empty form, a *conge d’elire*, with the successful candidate’s name at full length in the conclusion; or will become the signal for a thousand calamities, foreign cabal, and domestic war.’—These objections, by the way may be turned, we apprehend, with some effect against the mode of appointing the executive authority in most republics which we are acquainted with; the most democratical of which, such as Athens under Pericles, &c. Rome under Sylla, Pompey, &c. &c. and America under Washington, have been no other than elective monarchies.

It is a matter of little importance to the main subject, but in a future edition we doubt not but Mr. Godwin will be willing to adopt our definition of the word *aristocracy* in preference to his own. The appellation was originally, we believe, conferred on *elective* magistrates, and the word *αριστοι* (or best) was expressive of the choice or approbation of their fellow citizens. Aristotle, whose accuracy in the use of language cannot be disputed, always, if we remember rightly, makes the

distinction between those governments where the executive magistrates were elective, and those where they were hereditary, calling the former *aristocracies*, and distinguishing the latter by the more contemptuous term *oligarchy*.

We had occasion in our review of 'Personal Nobility,' to recommend to the higher classes of society a particular attention to education. A remark of Mr. Godwin to this effect, may not be without utility.

'Education is much, but opulent education is of all its modes the least efficacious. The education of words is not to be despised, but the education of things is on no account to be dispensed with. The former is of admirable use in enforcing and developing the latter; but, when taken alone, it is pedantry and not learning; a body without a soul. Whatever may be the abstract perfection of which mind is capable, we seem at present frequently to need being excited, in the case of any uncommon effort, by motives that address themselves to the individual. But so far as relates to these motives, the lower classes of mankind, had they sufficient leisure, have greatly the advantage of the higher. The plebeian must be the maker of his own fortune; the lord finds his already made. The plebeian must expect to find himself neglected and despised, in proportion as he is remiss in cultivating the objects of esteem; the lord will always be surrounded with sycophants and slaves.'

We join heartily with Mr. Godwin in deprecating so fatal and humiliating a distinction among individuals of the human species, as that between a Polish prince and a manorial serf, between a West India planter and a Creolian negroe; but the objections do not apply to a nobility possessed of no odious or oppressive privileges; a nobility distinguished rather by their titles than their power. — From such an institution we see many advantages resulting to this country; and it is perhaps not the least that it operates as a salutary check upon the insolence of overgrown wealth, upon the purse-proud upstart, who has filled his coffers by the unlawful commerce of human flesh, by successful gambling in the national funds, or by plunder and extortion in the character of an agent or a commissary. The multitude must ever have some idol to worship, and we think the innocent vanity of birth and title a less dangerous object of adoration, than that already too general one, the love of gold.

Mr. Godwin has fairly pointed out the objections to democratical government, viz. the ascendancy of the ignorant, and the crafty; the inconstant character of such governments, the rash confidence, and the groundless suspicions by which they are actuated — These objections he has answered ingeniously,



ously, but we think not decisively; at least his arguments have not been sufficient to remove all *our* prejudices on the side of monarchy.

In treating of offensive war, Mr. Godwin is very powerful indeed; and we fear we must give it up as one of the defects of monarchical government, that it is (at least in modern times) more prone to interrupt the tranquillity of the people in this way, than democratical institutions.

We shall conclude our Review for this month with a few of our author's animadversions on this most interesting topic.

‘ After this enumeration we may venture to enquire what are the justifiable causes and rules of war.

‘ It is not a justifiable reason, “ that we imagine our own people would be rendered more cordial and orderly, if we could find a neighbour with whom to quarrel, and who might serve as a touchstone to try the characters and dispositions of individuals among ourselves.” We are not at liberty to have recourse to the most complicated and atrocious of all mischiefs, in the way of an experiment.

‘ It is not a justifiable reason, “ that we have been exposed to certain insults, and that tyrants perhaps have delighted in treating with contempt the citizens of our happy state who have visited their dominions.” Government ought to protect the tranquillity of those who reside within the sphere of its functions; but, if individuals think proper to visit other countries, they must then be delivered over to the protection of general reason. Some proportion must be observed between the evil of which we complain, and the evil which the nature of the proposed remedy inevitably includes.

‘ It is not a justifiable reason, “ that our neighbour is preparing or menacing hostilities.” If we be obliged to prepare in our turn, the inconvenience is only equal; and it is not to be believed, that a despotic country is capable of more exertion than a free one, when the task incumbent on the latter is indispensable precaution.

‘ It has sometimes been held to be sound reasoning upon this subject, “ that we ought not to yield little things, which may not in themselves be sufficiently valuable to authorise this tremendous appeal, because a disposition to yield only invites farther experiments.” Far otherwise; at least when the character of such a nation is sufficiently understood. A people that will not contend for nominal and trivial objects, that maintains the precise line of unalterable justice, and that does not fail to be moved at the moment that it ought to be moved, is not the people that its neighbours will delight to urge to extremities.

‘ The vindication of national honour” is a very insufficient

reason for hostilities. True honour is to be found only in integrity and justice. It has been doubted how far a view to reputation ought in matters of inferior moment to be permitted to influence the conduct of individuals; but, let the case of individuals be decided as it may, reputation, considered as a separate motive in the instance of nations, can never be justifiable. In individuals it seems as if I might, consistently with the utmost real integrity, be so misconstrued and misrepresented by others, as to render my efforts at usefulness almost always abortive. But this reason does not apply to the case of nations. Their real story cannot easily be suppressed. Usefulness and public spirit in relation to them chiefly belong to the transactions of their members among themselves; and their influence in the transactions of neighbouring nations is a consideration evidently subordinate. The question which respects the justifiable causes of war, would be liable to few difficulties, if we were accustomed, along with the word, strongly to call up to our minds the thing which that word is intended to represent.

(To be continued.)

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*The Literary Life of the late Thomas Pennant, Esq. By Himself.* 4to. 7s. 6d. Boards. White. 1793.

IT is particularly unfortunate when an author, who has acquired a deserved reputation, knows not where to stop, and is unconscious of the usual effects of age upon the human mind. In his London, our ingenious author, whose abilities we greatly respect, had declined to his evening; and we now find him a *ghost* in the darkness of night. We wish, for Mr. Pennant's sake, that this work had not appeared; and we hope to hear no more of his proposed fourteen volumes, folio, of ideal travels. It is, however, probable that we may receive the same thanks for our sincerity, that Gil Blas had from the sermonizing archbishop.

Mr. Pennant informs us, we know not upon what imaginary ground, that his existence as an author terminated in March, 1791, and that he now writes as a ghost. His name is even put to the advertisement, 'in all ghostly greeting,' being marked with dots.

It is, however, hardly possible for Mr. Pennant to publish any thing without conveying some amusement or instruction; and even the present little volume is not entirely deficient in these respects. From the portrait prefixed, we gather that our author was born in the year 1726: a present of Willughby's Ornithology, in his twelfth year, induced him to the study of natural history. We have, indeed, observed, that the hu-

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man mind is, in general, more apt to receive a decisive bias between the age of twelve or fourteen, than at any other period. In 1750 Mr. Pennant appeared as an author in the Philosophical Transactions, In 1761 he printed the British Zoology.

The following extract affords, perhaps, the most interesting part of the work :

‘ This work, the British Zoology, was for a time left unfinished, by reason of a short tour I made to the continent. I left London on February the 19th, 1765, passed through St. Omer, Aire, Arras, Perron, and across the great forest to Chantilli, and from thence to Paris. I made some stay at that capital, and was during the time made happy in the company of the celebrated naturalist le comte de Buffon, with whom I passed much of the time. He was satisfied with my proficiency in natural history, and publicly acknowledged his favourable sentiments of my studies in the fifteenth volume of his *Histoire Naturelle*. Unfortunately, long before I had any thoughts of enjoying the honour of his acquaintance, I had, in my British Zoology, made a comparison between the free-thinking philosopher and our great and religious countryman Mr. Ray, much to the advantage of the latter. The subject was a Mole, really too ridiculous to have been noticed; but such was his irritability, that, in the first volume of his *Histoire Naturelle des Oiseaux*, he fell on me most unmercifully, but happily often without reason. He probably relented, for in the following volumes he frequently made use of my authority, which fully atoned for a hasty and misguided fit of passion. I did not wish to quarrel with a gentleman I truly esteemed, yet, unwilling to remain quite passive, in my index to his admirable works, and the *Planches Enluminées*, I did venture to repel his principal charge, and, *con amore*, to retaliate on my illustrious assailant. Our blows were light, and I hope that neither of us felt any material injury.

‘ I must blame the comte for suppressing his acknowledgement of several communications of animals which I sent to him for the illustration of his *Histoire Naturelle*. One was his Conguar Noir, Suppl. iii. 223. tab. lxii; my Jaguar or Black Tiger, Hist. Quadr. 1. N° 190. Another was the drawing of his *Isatis*, Suppl. iii. tab. xvii. which he attributes to good Peter Collinson. The third was his Chacal Adiva of the same work, p. 112. tab. xvi; and my Barbary Fox, Hist. Quadr. 1. N° 171, of which I furnished him with the designs. These are no great matters: I lament them only as small defects in a great character.

‘ I took the usual road to Lyon, excepting a small digression in Burgundy, in compliance with the friendly invitation of the comte, to pass a few days with him in his seat at Monbard. His house was built at the foot of a hill crowned with a ruined castle: he had converted the castle yard into a garden, and fitted up one of the  
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towers into a study. To that place he retired every morning, about seven o'clock, to compose his excellent works, free from all interruption. He continued there till between one and two, when he returned, dined with his family, and gave up the whole remainder of the day to them and his friends, whom he entertained with the most agreeable and rational conversation.'

We need not mention Mr. Pennant's various tours, works, and literary honours, here enumerated with all the care of vanity. In page 41 he lays before his readers the plan of fourteen volumes, to be called 'Outlines of the Globe;' and we are sorry once more to intimate that we should not wish to see their publication.

The Appendix constitutes about two-thirds of the volume, and contains the following articles.

Of the Patagonians.

Free Thoughts on the Militia Laws.

A Letter from a Welch Freeholder to his Representative.

A Letter on the Ladies' Affectation of the Military Dress.

On Imprudence of Conduct in married Ladies.

Flintshire Petition in 1779.

A Letter to a Member of Parliament on Mail Coaches.

Of the Loyal Associations of the present Year, in Flintshire.

In treating of the Patagonians, Mr. Pennant inclines to think that a race of considerable stature are to be found near the Straits of Magellan; but their migratory life exposes them sometimes near the shores to the view of navigators, and withdraws them from that station, by a retreat into the interior provinces.

The political papers shew our author's patriotism, and attachment to the constitution; the last of which qualities is chiefly displayed in what Mr. Pennant terms his 'last and best work,' the Association in Flintshire against the French democratic Principles. But it was unnecessary, even in the present age of book-making, to swell a pamphlet into a book by adding so many political papers, only interesting on the spot.

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*The Wandering Islander; or, the History of Mr. Charles North.*  
2 Vols. 12mo. 5s. sewed. Ridgway. 1792.

LIKE those of the celebrated Sterne, this eccentric production is a curious combination of the humourous with the pathetic; and contains a greater number of strange anecdotes, of singular and *outré* observations, and of humourous traits, than any publication of the kind which has lately fallen under our notice. The author, indeed, appears to be not only conversant



versant with the world, but possessed of a greater stock of uncommon miscellaneous reading than most modern writers—and has seldom failed to seize the most ludicrous and apposite passages, which with great dexterity he introduces into his letters. His motto is from William Penn.

Of our author's talents for odd humour, his introductory 'Proclamation,' and the 'Privileges of a Novel Writer,' will afford no unfair specimen.

'Proclamation. O yes! O yes! O yes! and O yes, a fourth time, if there is any magic in old Norman French—this is to inform all high-sounding words that wish to be conspicuous, all tall hyperboles that would look down with contempt on your creeping figures, gaudy epithets that are anxious to shine like tulips, expletives that would be looked on as so many led horses—that if they light on my pen of their own accord they shall be welcome; but if they do not, I am resolved neither to ensnare nor solicit them; and as for quotations, though I should even stand in need of one, I shan't drag it in by the head and shoulders, unless it may be to shew my strength.

'Privileges of a Novel Writer. A novel writer may be as profuse of titles, as any monarch in Europe.

'————— may lay all his or her scenes in high life, provided he or she live in a garret.

'————— may break a promise as well as any lord in the kingdom.

'————— not bound to spell words according to Johnson, Sheridan, &c.

'————— if a female, at full liberty to break Priscian's head, as often as she does her husband's; and if her novel does not succeed, may hang or drown herself—why not, as well as poets and painters?

'————— entitled to prose licence as well as poetic, and to eat and drink at pleasure—in imagination.

'————— at full liberty to seize on all French prizes, provided they understand a few words of the language.

'————— entitled to disemvowel, or rather, as Tom Brown expresses it, to *disembowel* any word or words, in the English or any other language.

'————— always permitted to throw the one half of their faults on the *unfortunate* press, and the other on the bad taste of the public.'

The common minuteness of biography is thus treated by Mr. North with good-natured ridicule:

'Do not you think my father was pretty right, when he compared my imagination to a flock of starlings? a little flattering too;—

too;—for Andrew Marvel compares Milton to the bird of paradise!—Well, what shall I light on now?—Helpless infancy! when I began to know my mother with a smile, or when I ran on all-fours like one of Lock's similes, or rather when I first mounted my hobby, I scarce recollect one passage in that careless stage that could be interesting to the reader: what would it avail to know the number of times I shod the cat with walnuts? the number of running switches which I kept? how often I kissed the baby in the glass? how proud of my new-shoes at a breaking-up, and how fond of my paper kite, which I have preserved to this day, because it was composed of my sister's copy-book. I recollect I was very well pleased with the first book that was put into my hand; it was suited to my taste;—of this you will not doubt, when I tell you it was a gingerbread one; perhaps it will be sufficient to say that when I was a child, I acted as a child, and now that I am a man I do not know that I have put away childish things; I am loath to part with my toys, and no wonder, perhaps infancy and youth are the only seasons of life we can look back on with pleasure:—

The tear forgot as soon as shed,  
The sunshine of the breast.'

The story of the Ghost in the eighth letter is interesting; but is too improbable. The Tale of the Deserter in the second volume is beautiful and pathetic; but it is too long for our limits.

The author informs us, that it was originally his intention to publish this work in four volumes; but that the publication of the others depends upon the reception of these: we sincerely hope that will prove such as may encourage him to proceed; and in the mean time would drop a friendly intimation, that notwithstanding the wit and genius displayed in the work—the events in the beginning are too romantic, and we hope that in the sequel he will keep more strictly within the boundaries of probability.

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*Historical View of Plans for the Government of British India, and Regulation of Trade to the East Indies; and Outlines of a Plan of Foreign Government, of Commercial Oeconomy, and of Domestic Administration, for the Asiatic Interests of Great Britain. (Concluded from p. 21.)*

**I**N our Review for May we extracted from this work the history of the successive plans, which had either been proposed to the company by their servants, who had established the British power in India, or, by their servants, through the directors, to the executive government, since Indian affairs came to be  
more



more immediately under its controul; we in this way communicated to our readers the evidence upon which that system of foreign government proceeded, which has recently passed into a law — Indeed, when we compare the act of parliament, upon which the East India company's charter has been renewed for twenty-one years, with what, in this work appears only in the form of propositions for the consideration of parliament, we are of opinion that the work may serve as a commentary upon the act; allowing for some alterations of lesser moment, which necessarily occurred during a discussion of two months in the house of commons.

Under these circumstances, we do not feel that we should do justice to the candour of administration, or to our readers, if we did not present them with the views of the judicial, financial, and military powers, by which the system of foreign government is to be carried into effect. — It is true, that though in the act of parliament, the first and second of these subjects are in a great measure provided for, in the manner explained in our former Review, and the last of them left for future discussion; yet, a short account of the observations upon these points must be interesting to the public, as they will explain what the present objects of government seem to be, connected with their intention of settling the whole of the system of Indian affairs upon the fullest evidence.

‘ In every country, it is observed, the judicial power arises from the application of the simple precepts of justice to the rights of life and property of the subjects which it comprehends; and in the history of every people, we discover these precepts mingled with the religious opinions, and with the accidental events, which have given a particular cast to their character and manners; hence it has always been difficult to alter, and impracticable totally to change, courts of law.

‘ The laws which have prevailed in Hindoostan, are then distinguished into two kinds, those of the Hindoos, and those of the Mahomedans; and it is observed, that both of these species of laws were intimately blended with the religion of these two orders of people: so that an attempt to encroach on the one would be as much felt, as a violation of the other would be resisted.’

An interesting view of these two kinds of law, from the earliest periods to the present time, is then given; and it is remarked,

‘ That two obvious measures seem to present themselves, in forming plans for improving the judicial power in our Asiatic provinces:—First, that the English laws should be continued as the rule of conduct for British subjects, or for those who have been included

cluded in that description ;—next, that the distinct objects of law, viz. property, life, revenue, and the preservation of the public peace, or police, should direct in an arrangement of the native law-courts.—The abuses of the law-courts of the country, it is with reason concluded, ‘ might thus be gradually done away, viz. the intermixture of civil and criminal cases, with cases respecting revenue and the preservation of police.’—We cannot help subjoining the reason given for these consequences, viz. ‘ that in police, the magistrate has to prevent, or detect irregularities or crimes—the judges of the preceding description, to try and to punish them.’

The work then lays down the following plan :

‘ That the supreme court of judicature should be continued, but the limits of its civil, criminal, and revenue jurisdictions, distinctly ascertained ; — that appeals should be competent to it from the subordinate courts ; — that courts of admiralty should be vested with more enlarged powers ; — that the procedure in the supreme court, when acting in its civil and criminal capacities, should be distinctly marked out, and the parties, who may seek judgment in it, legally defined ; — and that courts of request, and of goal delivery, should be established.’

The courts for the natives, subjects of Great Britain, are then described ; that species of the Mahomedan law, which is to be the established rule of conduct pointed out ; the forms of procedure described, when the Nizamut Adawlet acts in its capacities of a civil court, a criminal court, and a court of revenue—plans are then laid down, for extending the jurisdiction of this court, by means of courts of circuit, to the different provinces and courts of magistracy in the different districts.—This part of the subject concludes, with observations on the state of police in our Indian provinces, connected with the courts of justice, which suggests hints that may be useful for improving the police even of our own country.

The financial power, required under the government now established in our Indian provinces, is then described ; and from the nature of this power it is observed, ‘ that it varies in its character and in the mode of exercising it, according to the situation and circumstances of any people.’—A concise history of the financial power in our Indian provinces is then given, and the following method of conducting it pointed out :—To assess and collect the revenues through boards of revenue ;—To fix the rents of lands in general, and to render leases permanent ;—To fix the duties on the produce of industry and the customs on trade ;—To hold out encouragements for industry and trade to the natives our subjects.—The appropriations



tions of the revenue, in the manner in which the act of parliament has established them, is next described, viz.—To the military, marine, and civil charges—To the payment of the company's debts, by enabling them to encrease their capital—To an increase of the company's investments. —This subject concludes with an account of the manner in which the law has pointed out the mode of appropriating the surplus, under the new charter.

The military power required under the new government, is then treated of, in a short history of the rise and present state of it, and in what are termed, *suggestions*, for the information of the legislature and of the public, viz.—That the Indian army should become an establishment distinct from the British; — that the appointment of the commanders in chief, &c. should continue with the company, reserving to his majesty the power of recalling them; —that promotion should proceed by seniority; — that the appointment of cadets should remain with the court of directors; —that the company should have the same privilege of recruiting, as the king's army have; but that a depot of recruits should be established, to serve as an asylum for indigent and helpless youths; that the annual proportion of recruits should be ascertained; —that the company's marine should be rendered subservient to the general defence of their settlements; and that a corps of military regulations for India should be formed.

The work further presents us with observations on the trade to the East Indies, in connection with the preceding plan of government.

'The establishment, it is observed, of a commercial system, more particularly when it is to make an essential part of a political arrangement, is obviously a delicate branch of public economy—If the regulation of trade, where it is simple, that is, where one nation sends money and commodities to obtain, in return, the money and commodities of another, that a profit may be drawn from the whole of the transaction, requires political prudence; how much more must this be the case with the British trade to the East Indies? Though this trade may have been simple in its origin, it has gradually become mixed, and within these last thirty years, has been the medium through which our conquered provinces were to be rendered one of the resources of the nation, as well as part of the reward of the East India company.'

After referring to the principle, which had been established in a preceding part of the work;

'That the system which is fitted for the preservation of the  
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British East India trade, must arise out of the nature of that trade; and can only be established on the events which have brought the trade to its present extent and magnitude;—and that if any plan should be adopted, originating in speculative schemes of commerce, the permanency of our present Asiatic commerce might be endangered, and the balance of profit arising from it, with the benefits which the resources of Great Britain receive, might pass into the hands of rival European companies.'

It concludes,

' That the present system ought to be continued, with modifications and improvements, suited to the actual state of our Indian affairs.—It then examines the embarrassments to be expected, and which, in part, have been experienced from those who wish to become adventurers in the East India trade; from stock-jobbers and party-men; from speculators in British manufactures; and from the emissaries and agents of foreign companies;—and divides the whole subject into exports to the East Indies, circuitous exchange within the company's limits, and imports to Europe.'

' On the export trade it opens the plan of allowing the British merchant and manufacturer to send out produce on their own risk, at a regulated freight.—On the circuitous trade it proposes regulations for extending the commerce of the company within their limits, and establishing a greater number of intermediate stations of trade in them.—On the import and re-exportation trade, it provides for the culture of raw materials for our manufactures, and articles of consumption in China, &c. and in Britain; and for the manner in which the company are to furnish the private merchant with shipping, for bringing home returns for their exports, or granting them bills on the directors.—It then suggests the modifications of the duties on the imports from India and China;—the mode of checking illicit trade; and manner in which the company's sales may be rendered more extensive.'

The work concludes with giving

' An idea of the domestic administration, which, in coincidence with the preceding plans of foreign government, and of East India trade, appears to be practicable and expedient, for rendering the British provinces in Asia, and trade to the East Indies, more efficient branches of the empire, any of its resources.'

After pointing out the difficulty of ingrafting a distant dependency of a free government, on the executive power which administers it, on account of this being, above all others, a subject of the greatest political jealousy, it divides the domestic government into branches; the constitution of the courts of proprietors and directors, and of the committees by which they manage



manage their business; and concludes with an account of the system of administration, which the act recently passed, has laid down for the commissioners for the affairs of India; observing,

‘ That this system of Indian affairs vests that power in the government in India, which the nature of our territories seems to require, leaves to the proprietors and to the directors their trade and their revenues, appropriated in such a manner, as to insure to them the value of their privileges, and arranges the powers of the company and of the executive government upon the principles required by the character of our Asiatic subjects, and by the spirit of the British government.’

We have already given our opinion of the arrangement, historical merit, and the style in which this work is drawn up.— We now take our leave of it, in the belief that it will remain as a fair and full statement of the British affairs in the East, at the period when the legislature have thought it expedient, for the general interests of the empire, to continue the system of a regulated trade to the East Indies, in the company; and at the same time to afford every prudent encouragement to the fair and open trader. The public are highly indebted to the minister for India, for thus opening to them a subject to which they had hitherto been in some degree strangers; and we hope that he and the company will forward, by liberal communications and proper support, the speedy publication of a work, which, we observe, advertised before the title-page of this publication, that promises us a general history of Indian affairs.— Though no name appears to this work, and though it is not our province to conjecture, yet, judging from the specimen before us, it is our opinion that the author of the Historical View seems to be fully qualified to give to his country the history of our possessions and trade to the East Indies.

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*A Short View of the Rise and Progress of Freedom in Modern Europe, as connected with the Cause which led to the French Revolution. By T. Hearn, M. D. 8vo. 2s. 6d. Richardson. 1793.*

THE author of the work before us traces, with considerable accuracy, the causes which may have given rise to the existing opinions on the subject of government; ascribing, we believe very truly, the progress of liberty in France, to the freedom with which the principles of some philosophers in that country were disseminated, and to the general spread of learning and literature in the reign of Louis XIV. Most of what is advanced on these topics will be read with satisfac-

C. R. N. AR. (VIII.) July, 1793.

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tion by the friends of civil liberty, and though not new in itself, nor wholly free from irrelevant and even exceptionable matter, is justly entitled to our commendation. Of the latter description we cannot help noticing the compliment paid to a certain assembly, which the author chuses to describe, as the '*school of liberty*, and an *effectual* representation of the people;' encomiums, to say the least of them, not very *well timed*.

On the subject of the revolution in France, there are many pointed observations; but the circumstances of that event have already been so abundantly detailed, as to form an objection to their repetition here. We shall, therefore, present our readers with a few passages that enter into that part of the author's composition, which draws the pen of controversy against Thomas Paine, who, by the way, we find alternately commended and calumniated, admired and despised, complimented by the author on the extent of his abilities, and depreciated as neither a logician nor philosopher.

' Could it be possible to bring back men born in these degenerated days to the simplicity and virtue of the Antediluvians, we would not hesitate in adopting the representative and equalizing system of Mr. P—e; it is the system calculated for infant society, for shepherds, fishermen, and huntsmen, where the riches of the state is scarce yet become an object of temptation, or an excitement to plunder. Any mode of government may safely be admitted in this state of a people, even a king, dangerous as he is represented in these times of innovation; any thing except the hated name of noble, for that implies an already advanced state of wealth, inequality and corruption; that is the term which now-a-days comprehends in its idea the great consummation of injustice and depravity. Though, from the conviction of my own mind and peculiar mode of thinking, I find myself obliged to differ with Mr. P—e in some points, I must confess that his ideas concerning hereditary nobility, such as it is in many countries in Europe, and the influence so inevitably connected therewith, appear to me to merit the particular attention of wise governments; the entailing the honours conferred on a deserving and distinguished citizen, on his undeserving and profligate posterity, takes off that stimulus which excites to public virtue and acts of heroism, and probably has a tendency to debilitate and enervate the human mind—the privileges annexed to that high rank may become dangerous in some form of government; and, in all, aristocratical ascendancy should be guarded against by some powerful counterpoise.'

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' Away then, at once, proceeds the author, with this childish chimaera of the natural equality of man, and the futile proofs by which



it is supported. In order to vindicate such a doctrine, we need not travel so far back as the periods of obscurity and romance; we have only to transport ourselves in idea to any part of that immense line which stretches from the mouth of the Mississippi to the falls of Niagara—there we shall find all inequalities of rank, all distinction unknown, save that which is conferred by superior bravery, knowledge, or wisdom. The Indians are all equal and independent, and probably more so than the immediate descendants of Adam; and, were I to select an example for the imitation of civilized nations, and dare propose such an extraordinary exchange of government and political situation, I would prefer the institutions of their tribes to those of the Antediluvians. We are acquainted with the strong outlines of their character: the singularity and seemingly irreconcilable opposition of their virtues and vices excite our astonishment and curiosity. An unnatural and discordant aggregation, or amalgamation, of the most heroic fortitude, and the most horrible and shocking depravity, mark at the same time the tissue of their national customs and manners. How could such a striking, such an interesting picture have escaped the eye of the ever-waking, the contemplative Paine? or why need he, in search of equality, or virtuous and equal governments, have stepped over the vast distance of six thousand years, whilst, by stepping to the back settlements of his dear America, he might have pointed out the blessings which attend the unity and equality of man amongst the Hurons, the Cricks, and the Four Nations? With every respect for his intuitive understanding, superior talents, and irresistible pen, we shall take the liberty of asserting, that in his intention of proving the unity and equality of man, from a retrospect to ages beyond the natural strength of men's faculties, and the utmost stretch of their minds, he has been most egregiously mistaken, and that, though such proofs may strike conviction on the minds of the equalised and united Indian nations, he will find it a more difficult task to mislead the obstinate and perverted inhabitants of Europe.'

Whether there be more of solidity or of declamation in these quotations, we shall leave to the discernment of our readers, and shall conclude our remarks with a passage in which the author steps out of the line of philosophical discussion, to make a low bow to Mr. Pitt.

' Shall he, the confidential servant to the best and most virtuous of kings, forget the importance of his high station, and barter his birth-right, and that of his countrymen, for any thing that wealth or rank can give? What trait of his political conduct can justify so severe, so ungenerous a suspicion? Laying aside his hereditary claims to popularity, (for in this age it is become unfashionable to assume any merit from the virtues of ancestry), his

finished education, cultivated understanding, and transcendent talents (which are all his own), challenge the respect and admiration of even those who profess themselves enemies to the present system of government. He stands no less high in the confidence of the people than in that of his royal master — “ he has done the state some service, and they know it.” That this extraordinary young man, so highly gifted, so amply distinguished, so looked up to, not only by his country but by all the world, should so far forget his importance as to descend to the mean offices of a partisan, or leader of a faction, is a monstrous solecism in politics, and not reducible to the principles of common sense.

We really think so much complaisance should not go unrewarded; and, therefore, most earnestly recommend Dr. Hearn and his work to the protection and favour of the minister, and others, whose praises he has founded with equal ostentation.

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*A Tour through the Theatre of War, in the Months of November and December, 1792, and January, 1793. Interspersed with a Variety of curious, entertaining, and military Anecdotes. To which are subjoined authentic and exact Accounts of the Death of Louis XVI. given on the Authority of the commanding Officer of the Guard that immediately surrounded the Scaffold. And the concurring Testimony of the five Executioners, taken down separately in Writing. 8vo. 3s. Owen. 1793.*

THE author of this pamphlet has thought it necessary, ‘ in this age of misrepresentation and arbitrary conclusions,’ to prefix to it an Advertisement, stating, ‘ that though a friend to the great general principles of liberty, he is not less an enemy to licentiousness, disorder, and cruelty, &c.’ Notwithstanding this profession, however, it is only fair to apprise our readers, that on the perusal of the work itself, he will be found extremely democratical in his principles, and, we think, rather favourably disposed to the cause of France.

Though we do not hesitate to profess that these are by no means our own sentiments, yet we should not deserve the confidence of the public, if we could be so uncandid as to deny to any author the just praise which his abilities merit, because he differs from us in political opinions; and we should neither do justice to the author nor to our readers, if we did not pronounce this a very entertaining performance. It contains many interesting facts relative to the late campaign, and exhibits a very natural and affecting picture of the theatre of war. We shall select a few passages relative to those subjects which appear to us to be least generally known.

The



The following description carries to our minds internal marks of its being copied from the life:

• We came to Calais in time to see one battalion of this regiment march away, and to say truth, their appearances accorded well with the bloody purpose they had manifested the evening before. There was no uniformity in their uniforms, nor any thing like equality in their size. Their arms were rusty, their accoutrements dirty, and some of them in the common dress of peasants. But in their looks was much determination, and though only embodied a month before, they marched and performed a few military motions with tolerable precision. The native *allegresse* of the French was here exhibited in lively colours. Some were laughing; some were singing in the ranks; some had their ammunition bread stuck upon their bayonets; and some had fiddles tied to their knapsacks—*Vive l'égalité*—No regard to rank and dignity is here a check to the freedom of social intercourse. While the first company was waiting on the square for the rest, the captain, who was mounted on one of the veriest jades I ever saw, amused his men, by showing off the paces of his steed, and his own horsemanship. They were worthy of one another. He was, however, the admiration of his soldiers. *Par bleu, said one, mais il monte bien—Sacre' bleu, comme il y va,* said another. This display might have lasted till his horse would have been incapable of the march; but luckily the rest of the battalion soon came up, and the whole marched away with most characteristic cheerfulness and unconcern. Many of them chaunted the Marseilles hymn, and many of them bad the inhabitants of Calais farewell! *Adieu, said they, bons citoyens de Calais; nous allons voir s'il y a des ennemis.*

At Dunkirk our traveller became acquainted with a very singular character.

• The only person we were acquainted with at Dunkirk being absent, we enquired of our landlord at the Hôtel d'Angleterre, whether there was any one in the house who might choose to consolidate his supper with ours, and were told that there were several gentlemen who would not be sorry to sup in company. We sat down, and politics, as usual, were the topic, on which a Frenchman was descanting, according to his own national expression, *à tort & à travers*, with equal shallowness and self-sufficiency. There was another at table to whom nobody seemed to attend; for his dress was so plain, that it might almost be called mean. His appearance, in a word, was that of a quaker, but of a quaker in deshabille. The first objections he modestly made, were answered with words and looks strongly significant of contempt; but his triumphant adversary soon perceived much meaning under the simplicity of his speech, as he might have observed the finest linen be-

neath his rustic coat. In proportion as one sunk, the other rose, till both found their proper level. The flippant Frenchman (*Maraviglié diro*) was abashed, while the other gave him a lesson of profound philosophy, delivered with all the eloquence of an orator. But as generous as he was powerful, he did not pursue his conquest far; for breaking the chain of his reasoning, he condescended to give us some anecdotes of himself highly characteristic of his disposition. He said, that some time before a friend had introduced an African captain to him. As I neither knew him nor his errand, added he, I made him stay and dine; but when I found that he was to propose my being an adventurer in his infamous expedition, I told him, that as he was at dinner, till dinner should be over, I was his humble servant; but I begged him never to come within my doors again. Captain, said I, I am the tenderest hearted man alive: I should weep if my little kitten *s'étoit seulement fait mal à la patte*; and yet I should like to see you hanged. Heavens! how happy I should be to see you hanged. The captain did not know how to take it; but I ran no risk; the feelings of a dealer in human flesh are not easily offended.'

The following is a further specimen of his opinions.

'He held a number of political tenets more extraordinary still. He said, when wars were declared by the caprice, or for the interests of kings, that kings alone should fight the battles; that if nations at large were consulted, hostilities would rarely occur; that a country should never engage in a war in defence of a state, on which it is found it cannot depend for defence; that a minister, who should attempt to embroil his country for futile or insufficient reasons, should be sent abroad, to fulfil in person the engagements he might have made; that the best way to prevent wars would be for every one to understand the use of arms, which is indeed the bounden duty of every freeman; for without the means of resisting oppression, who can flatter himself that he is free?—A large state would then be unattackable, and the fee-simple of a small one would not be worth the conquest.'

This extraordinary person, notwithstanding the plainness of his appearance, proved to be a gentleman of large independent fortune, and a member of the national assembly.

After a very affecting description of the havock occasioned by the siege of Lille, we find the following anecdote:

'While I was viewing the quarter of St. Saviour, that I had formerly seen so well inhabited, and that was now reduced to a scene of desolation and ruin, and reflecting that these heavy calamities were often brought upon a people by the caprice, or for the interests of a single man, I could not repress my indignation. These despotic kings of the continent, said I, would fain be  
thought



thought God's vicegerents ; but, surely, they rather bring with them blasts from hell, to undo the work of creation. At a distance from the wars they ordain, or if there, either hid among the rest of the baggage, or herding with the fustlers, they sit as it were in another atmosphere, contemplating the mischief they occasion. Will no avenging fiend rise from out of the bowels of the earth ? I had hardly formed the wish, when I thought it was realized. From the midst of a heap of bricks on which my eyes were fixed, I saw a black head, and then a ghastly face, slowly ascending. The spectre continued to rise, and I at last perceived that it was a poor man, who for want of better shelter, had buried himself in the cellar of the house he had formerly inhabited. A little trap-door afforded an entrance to his subterraneous abode, of which the unhealthy humidity, joined to his seclusion from the air, and to his state of misery, had, no doubt, given him the corpse-like look that had at first surprised me. On exploring more of the ruins, I found that several other inhabitants had been reduced to take up with similar lodgings.'

Our author's account of the battle of Gemappes, which he says he collected on the spot, differs in many particulars from the official account ; which is the most correct is not for us to determine.

The following testimony, if true, is honourable to the French :

' Not thinking the report I had heard at Lisle of the disorderly behaviour of a single battalion in Austrian Flanders sufficient to afford a fair comparison with the conduct of the imperial troops in France, I was careful to enquire, as we travelled along, into the discipline observed by the troops of the new republic. As an army that plunders is sure to produce an artificial, if not a real scarcity, the plenty we had already met with bore witness in their favour. This testimony coincided with that of the inhabitants, who did not even seem surprised, or to hold themselves in any manner obliged for it to the French. I asked a woman if they behaved in an orderly manner.—Yes. If they never plundered. No, answered she, it is not their duty to plunder.'

The state of the army under Dumourier is described by our traveller as being most deplorable ; indeed there is hardly any instance of an army suffering so much from the want of every necessary ; and this circumstance easily accounts for their late defeats, and their expulsion from the Belgic territories. The particulars concerning the king's execution correspond with what we have heard from authentic evidence.

*Sermons; and Tracts upon various Subjects; Literary, Critical, and Political. By the Rev. R. Lickorish, M.D. 8vo. 6s. 6d. Boards. White and Son. 1793.*

THE author of this volume has offered to the public a work, in many respects different from what he designed; for sending the beginning to the press before he had gotten to the end, it turns out the reverse of Horace's pitcher; and if with the poet we ask the reason;

amphora coepit

Institui, currente rota, cur urceus exit?

the answer will be, want of attention to the poet's advice:

Denique sit quidvis; simplex duntaxat et unum.

The *very learned* and *reverend* doctor has here put forth one of the most singular productions that ever fell to our perusal; not indeed, as he insinuates, from choice, but in his own vindication. Having had an opportunity to deliver his sentiments from the pulpit concerning the French revolution. and finding they were much misrepresented, he was induced to give the discourses to the public in which his sentiments were contained: but what appears to us an extraordinary mode of defence, is that which the doctor sets up; viz. that as he always wishes to form no hasty and premature opinion respecting any subject, since the delivery of a small part of these discourses from the pulpit (for since that time he hath much enlarged them) he hath changed his opinion respecting some part of the French constitution, and particularly respecting the abolishing of the nobility by the national assembly.

Notwithstanding, however, the alteration and improvements, the doctor seems still conscious that his compositions have their defects, and therefore throws himself upon the candour of 'the real scholar and good-natured critic, who, when he knows the author's situation, will, he thinks, require little to be said in extenuation of their failings and demerits;' for, as he adds,

'After having spent a fortune in his education, and after passing his life in hard and diligent study to fit and qualify him for the church, a profession which he entered into from a very early and strong predilection for it, and for science, — After having done this, the author is compelled to prosecute a business, which, as every one acknowledges to be highly useful, so is it likewise equally honourable, — he means the business of agriculture, for the purpose of bringing up an increasing family. This, however foreign to the profession of a clergyman, the author would by no means regret, was he qualified for it by *previous habits*, and a  
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sufficient knowledge in it, and did it leave him all the time he could wish to attend to his studies. Although it would not then be equally agreeable as the duties and business of a minister of Christ, for which, though perhaps but little qualified, he is confident to say, that he spared neither labour nor expence to make him so. He cheerfully trusts this publication to the candour of the good-natured reader, perfectly convinced that he will view with the eye of forgiveness the many faults and imperfections with which it abounds.'

By an easy transition from his own situation, the doctor passes on to that of his brethren in the church, who are precluded from the stations which others occupy; and the emoluments of which many enjoy, that are by no means equally qualified with such as Dr. Lickorish could mention, who, notwithstanding their learning and worth, are left to languish in obscurity and want. This having been a topic of animadversion to Dr. Priestley, our author wrote to him in private on the subject, and now proceeds to an open attack. The divine institution of the priesthood is a position which Dr. Lickorish strenuously contends for, and the superiority in point of learning of the clergy over the Nonconformist teachers, he most zealously maintains. On this topic some hasty assertions of Dr. Priestley have no doubt given ground for retort; but, though members of the establishment ourselves, we cannot help thinking that Dr. Lickorish is much too ignorant of the Dissenters and their writers to have meddled at all with the subject. Lardner indeed, he mentions with commendation; but him he considers as a *rara avis*; but we will ask, why ought not the two Jones's, and Pierce, to have been named with Hallet\*, Chandler, Say, Earl, Scott, Benson, Alexander, and, shall we not add, Butler and Secker? (for they were educated amongst them); with a long list of others we could easily produce. In fact, we hold it a disgrace to any man, whatever be his party, who seeks for advantage from a suppression of the truth, or whose ignorance inspires him with the confidence of knowledge.

If, after all, the Dissenters are so destitute of learning as Dr. Lickorish mentions, how happened it that they should have produced as able defences, to say the least, of both na-

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\* The doctor vaunts much upon the Dissenters not having had amongst them an Hebrew scholar. With all his superflux of learning, we cannot help suspecting that in this department of the divine, he himself is (what George Selwyn was amongst the jack-ketches at the execution of Damians) only an *amateur*. In the opinion of Dr. Kennicott and other competent judges, the younger Hallet was by far the best Hebrew scholar of his age; and it is well known that Jones of Tewksbury was an orientalist whom few could equal.

tural and revealed religion, as any of the members of our own church; and in their controversies, both with the church of Rome and with us, such vindications as are said to have never yet been satisfactorily answered, in the one case, and scarcely so in the other\*. — But enough on this head.

The doctor, who has till lately been tossed about by every wind of doctrine, and not long since withdrawn himself from the church, from having become an Unitarian, is now returned to her orthodox bosom, and in it he appears as happy as if it were Abraham's. To reclaim others from their backslidings, he points out the means of his own recovery.

\* This is not a place or time to enter into the reasons which have induced me to reject the notions of the Unitarians. Should there however be any that are wavering in their faith, let them attentively study the writings of the learned and eminent bishop Bull; the *Tracts in Controversy with Dr. Priestly*, by the excellent and learned bishop Horsley: let them read the excellent work of Mr. Whitaker, entitled, *The Origin of Arianism disclosed*;—a work replete with deep and solid erudition. Let them read likewise Mr. Kett's excellent Sermons at the Bampton Lecture; and two single sermons, one by Mr. Burges, the other by Mr. Veyfic:—let them, I say, read attentively only these few books, and perhaps they may see sufficient reasons for the conversion of a more obstinate unbeliever than myself; perhaps they may see reasons to be convinced themselves, and to return to the faith of the early ages.

\* What has much contributed to convince me, that I had adopted mistaken opinions, was the being confirmed that the smaller epistles of Ignatius are genuine.\*

Whilst, however, the doctor retires from those he had joined, he makes his bow and bestows compliments in abundance on the associates he hath left. Priestley, Lindsey, and Wakefield, have no small portions of his praise.

The introduction of illiterate and insufficient persons into the church, is a string on which the doctor often harps. Let us hear him, on this head, addressing the bishops.

\* In the name of your master Christ Jesus, he (i. e. Dr. Lickorish) would intercede with you, and exhort you, as you value the welfare of the church, and the credit and respectability of a priest-

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\* Let it not be supposed we mean to insinuate that the church of England is not capable of a rational and full defence. That it is, we are firmly persuaded; but as *The Dissenting Gentleman's Letters to the Rev. Mr. White* have never been answered, and as Dr. Lickorish appears to hanker after preferment, we think, as friends to the doctor, he could not fail to secure it, would he, what we doubt not he might easily do, undertake fully to refute them.



hood of divine institution, not to lay hallowed hands on the profane persons above mentioned, who defile the Lord's Sanctuary, and bring his religion into contempt. Suffer, he entreats you, those who have endeavoured to qualify themselves to preach the gospel, to live by the gospel, as the Scripture enjoins they should.\*

Again:

\* Those who sold and bought in the temple in our Saviour's time, committed a small crime in comparison with these. Those traded with the goods of this world only, but in an improper place; these make a trade, and a vile trade too, of religion itself! The sellers and buyers in the temple did not rob or plunder any one;—they were trading with their own goods; but these men rob and plunder those whose lives have been constantly dedicated to the sacred office.—No wonder that sectaries increase; no wonder that religion and the priesthood is contemned, while religion is thus made by its *own members* more than a farce of!

\* Ye fathers, ye protectors of the church, to whom not only the clergy, but the laity look up, on this, and every occasion, where religion, where the church, and the priesthood are concerned,—let not the church of Christ be thus made the scorn and derision of the world, and the contempt of infidels. Let her pastors be such as will take care of her flock, and that not for “filthy lucre,” but for conscience sake. Let all drones, the idle, the ignorant, and the immoral, with all those who come to plunder and rob the sanctuary, be for ever excluded from it. Let those only who have laboured to qualify themselves for that important office, be admitted to it. Soon then would the church of Christ flourish, and bid defiance to its enemies. Let the dissenters, in the name of all that is good, enjoy their own way and manner of worship, as every one has a right to do, and let us treat them as Christian brethren;—for true religion *lords it* over no man's conscience;—but soon would their *puny* church-government give place to that regular establishment of bishops, priests, and deacons, instituted and sanctioned by heaven itself.\*

In the political part of Dr. Lickorish's book, Dr. Priestley comes in for further encomiums, as does Mr. Burke for more smart raps than he will patiently bear; nor will the strokes be the less severely felt by that gentleman, because he himself hath furnished the weapon with which they are inflicted.

The two Discourses, which ostensibly are the principal objects of this publication, make, as to bulk, but a very small part of the volume; nor have they any particular claim to applause. The work at large is of so very heterogeneous a nature, that it is by no means easy to appretiate its merit. It

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is written with vivacity, often presents its author to advantage, and inclines us to wish, what however we fear it is not likely to effect, that it might render his situation more accordant to his wishes.

We ought not to omit, that to the authors Dr. Lickorish hath recommended respecting the Trinitarian controversy, he adds 'An ingenious and most valuable Treatise, lately published, intituled, *Scriptural Revision of Socinian Arguments, in a Letter to the Rev. Dr. Priestley. By the Rev. F. Randolph, M. A. late Fellow of King's College, Cambridge;* in which small tract, he fully trusts that the unbiaſſed reader will find perfect ſatisfaction reſpecting the points in queſtion, and will be fully convinced that the doctrine of our church concerning the divinity of Chriſt is the doctrine of the Scriptures.'

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*The Minstrel; or, Anecdotes of distinguished Personages in the Fifteenth Century. 3 Vols. 12mo. 9s. ſewcd. Hookham and Carpenter. 1793.*

THE Preface to theſe volumes announces them to be the production of a lady; nor do we meet with any thing of internal evidence, which can be regarded as contradictory to the truth of that declaration. The title of *Anecdotes*, however, is evidently an exception to the ingenuouſneſs of the fair author; as it ſeems to imply a reality, not properly correſponding with the fictitious nature of the narrative. The perſonages introduced are, for the moſt part, ſuch as we know to have lived in the fifteenth century; and their characters are frequently deſcribed with hiſtorical veracity; but the parts aſſigned to them in this recitative drama, are founded upon no incidents immediately derived from record; and, in general, plauſibility is the ſubſtitute adopted throughout the production.

It would be vain to attempt the analyſing of a work which ſeems not to have been planned with a view to any particular object. We can, therefore, only preſent our readers with an extract, as a ſpecimen of the author's invention, and the ſtyle of the narrative. The following may ſerve for this purpoſe:

'The ſun was advanced ſome height; here Eleanor ſtarted from her ſingular couch by the road ſide. Her dreſs was ſoon adjuſted, but the ſound of a horſe's feet alarmed her, and ſhe ſquatted again into her place, as a hare into its form.

'The horſe drew ſlowly nearer. His rider, ſeized either with a ſudden fit of devotion, or a deſire to entertain himſelf, began in a deep baſs voice to roar the matin ſong to the virgin.

'Pleaſed



• Pleased with a subject which was in unison with her own heart, Eleanor nicely touched her harp in accompaniment; the man, who had a better ear than voice, surprised and charmed, stopped; and after the hymn was ended, entered into conversation.

• After having replied to his question in what manner she thought proper, she soon learned that he was an itinerant ecclesiastic; a travelling vender of pardons and indulgencies from the pope. He took care to inform her that he was but lately returned from a pilgrimage to Rome; and as a token of it, shewed her a miniature picture of Christ, which was sewn into his cap, and which he assured her, was an exact copy of one which was miraculously imprinted on a handkerchief, and preserved in St. Peter's church. He also informed her, that the bag he carried so carefully before him, contained pardons and indulgencies, which he had himself imported fresh and new from the pope's own hands; as also a great number of most valuable and sacred reliques. He said he was going to a large town a few miles off, where he meant to preach the next day, which was Sunday, and that if she was going the same way, he should be glad of her company.

• Eleanor not knowing how otherwise to dispose of herself, and unacquainted with the country, accepted his offer; he rode slowly on, and she walked by the horse's side, while they beguiled in cheerful conversation the tedious way.

• Eleanor by this intercourse of sentiment, discovered him to be a man of strong understanding, who had seen much of the world, was well versed in its customs, perfectly acquainted with mankind, with an open and keen eye to their foibles and prejudices; of which upon a farther knowledge of him, she perceived, he could with consummate art avail himself for his own emolument.

• As the day advanced, our adventurers found they stood in need of some refreshment: a large farm-house was in sight, to which they bent their course; father Simon assuring our heroine of a welcome under his auspices.

• The itinerant alighted from his horse, tied it to a post, took his bag in his hand, and walked into the house, followed by Eleanor, who touched her harp as she entered the door; they found the family sitting round a large table, plentifully spread with homely viands, but good of their kind, and cleanly in their appearance.

• After a little flourish with the harp, by which the minstrel announced herself, father Simon in a long harangue made known *his* profession, and exhorted them with much energy to take this happy opportunity of purging their souls from all the guilt they had ever contracted; or if they could afford to purchase such indulgencies, all they should contract for several years to come.

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‘ The effect of this speech was very great upon its hearers: the morsel, half-lifted to their mouth, stopt in its course, and hovered in mid air; whilst the mouth which was opened to receive it, continued in that position, as if to take in the more desirable food of promise which the father offered them, and their eyes, opened to the utmost extent of their lids, gazed with staring wonder.

‘ At length they were desired to sit down and partake the meal; and after it was finished, whilst Eleanor entertained the children with her harp, father Simon found an excellent market for his pardons: all were desirous of washing their consciences free from offence, and the servants as well as their principals crowded round him, exchanging for his precious merchandize all the money they possessed; the women also giving, besides their small cash, the few valuables they had, such as broches, thumb-rings, &c. and he sold a relique to the farmer which was to preserve his sheep from the rot, for a weighty consideration.

‘ He placed with solemnity all their names in his tablets, which he assured them was a sacred register, and would infallibly be copied into the book of life: thus laden with the spoils of the credulous family, he took his leave, as also did Eleanor.

‘ But no sooner were they out of sight, than father Simon took his tablets from his bosom, and with a triumphant laugh at his own ingenuity, rubbed out every one of their names. Having swallowed several horns of the farmer’s ale, which banished all reserve, he conversed with the most unrestrained freedom; and Eleanor, who was disgusted at his hypocrisy, when he was amongst his penitents, was now greatly shocked at his avowed impiety.

‘ The country was thinly inhabited, and the sun was declining before they reached another house, and that was only a poor cottage, where the father of a numerous family lay sick, and every thing round wore an aspect of extreme want. The rapacity of the itinerant was here likely to remain unsatisfied; but yet as the most abject generally hold *something* they deem precious in reserve, which the deepest distress can scarcely wring from them, he did not despair; but seating himself by the bed-side of the poor sick man, whose spirits were lowered at once by want and disease, he preached on the heinous nature of sin, enumerating its various kinds, and in his catalogue placing even the natural infirmities of human nature: he then expiated very copiously, and painted very vividly, the dreadful punishments which awaited it in another life. And having thus awakened the remorse of the wretched object before him, and alarmed his fears, he next set before him the blessed effects of those indulgencies and absolutions he had to dispose of, in so strong a light, that the poor man was convinced he must be eternally miserable without one.

‘ But what was to be done?—money he had none—goods none that were portable—his children were crying to him for bread,



and these precious absolutions were not to be had gratis. "Given without *some* compensation," said father Simon, extolling the compassion and tenderness of his heart;—"giving for nothing," said he, with a deep sigh, it would avail you nothing; such is the decree of his holiness the pope; otherwise, God knows my pity for you, you should freely have my whole stock, much as they cost me; for what are the riches of this transitory world, what all its most splendid possessions when compared with the everlasting happiness of one precious soul?"

A melancholy silence ensued. "Alas! father," sobbing, said the woman, what is to be done to save my dear husband?"

"You have a wedding ring on your finger."

Her eyes filled with tears, she looked mournfully on the poor sick man, "It was the pledge," said she, with a deep sigh "of my husband's love in his happier days."

"And thou givest it now," said the father, "as a proof of thy constant affection in the days of his wretchedness."

She put her thumb and her finger upon it, and drew it slowly and reluctantly from its place.

The poor man eagerly eyed her—he sunk on his pillow with a deep sigh; "Alas! my wife" he cried, "what is the possession of any earthly good, when put in the scale against eternal happiness?"

She snatched it hastily off, and was giving it to the father, when Eleanor with her spread hand put it back.—"Put it on," she said, "and take this money, which will procure peace to your husband, and provision for your children."

The woman eyed the gift which she held open in her hand, with eager transport; she fell at the feet of the minstrel—but her rapture was too great for words; she even in that moment of joy forgot her ring—then recollecting it, she thrust it on her finger with an expression on her countenance of such unutterable pleasure, as delighted the benevolent soul of her benefactress. She gave a piece of money to the father, heard with ecstasy the absolution and benediction pronounced on her husband, kissed with unaffected fervour the holy reliques; and then expressed so much impatience to be gone, to procure something comfortable for her husband, who much needed it, and some food for her half-starved children, that our adventurers, who did not wish to detain her, finding she was going to the same town where father Simon meant to preach the next day, determined she should serve them as a guide thither, and taking a hasty leave of the good man, they all departed.

Though the anecdotes related by the minstrel have no claim to authenticity, they are ingeniously imagined; and the work affords a just, as well as lively description of the prevailing manners of the age.

*A Summary View of the spontaneous Electricity of the Earth and Atmosphere; wherein the Causes of Lightning and Thunder, as well as the constant Electrification of the Clouds and Vapours, suspended in the Air, are explained. With some new Experiments and Observations, tending to illustrate the Subject of atmospherical Electricity: to which is subjoined the atmospherico-electrical Journal, kept during two Years, as presented to and published by the Royal Society of London. By J. Read, Surgeon. 8vo. 3s. 6d. Boards. Elmsley. 1793.*

WE noticed, with peculiar approbation, Mr. Read's very accurate Journal of Atmospheric Electricity, when it occurred to us in the Philosophical Transactions; and the present 'Summary View of spontaneous Electricity' is clear, comprehensive, and, in general, if we except the language, which is very indifferent, correct.

The nature of the electrical fluid is little known: though subtle in the extreme, beyond our comprehension, darting with inconceivable force, and a velocity not to be measured by any art or the nicest sensations; it is probably a compound, producing light in its passage, and destroying, either by the rapidity of its motion or its peculiar affinities, the cohesion of bodies. Though so subtle and rapid, yet it is certainly fixed by combination, and makes a part of many bodies, producing by its composition and decomposition many of those atmospherical phænomena, which have hitherto eluded our investigation. The electrical fluid, however, is sometimes in a separate state, and may be collected either as it exists separately in bodies, or as it floats uncombined in the atmosphere. This our author calls 'spontaneous electricity,' in opposition to what is collected by friction. The distinction however will not apply, for, in some of the instances of spontaneous electricity, as it is termed, we have had occasion to shew, in different parts of our Journal, that friction really exists; and, in the cases where friction is employed, it seems only to collect the floating uncombined fluid: the electric fluid which forms a component part of bodies, does not appear to be separated. In reality, the difference between spontaneous and collected electricity seems to be only in the degree of friction employed: even in warming the tourmalin, if any air is expelled, which it again recovers, a fact highly probable, friction must take place. Heat, our author tells us, is the immediate cause of motion to the electrical fluid, by agitating the corpuscles, exciting such a degree of motion as is sufficient to raise them to an electrical state. Yet the electrical fluid, in this state, and as combined in vapour, seems rather to be the uncombined elec-



electricity, than that which enters as a component part. It is a fact of some importance, that, when the Leyden phial is discharged, its electricity may be revived by the warmth of the hand.

The general laws of atmospherical electricity are important. The electricity of the air is essentially positive. In foggy cold weather, it is very vigorous: in moist warm weather, the air is never strongly electrical, but the electricity seems to depend on the state of water in the air. After a succession of moderate weather, the rain is electrified negatively: it then becomes positive; and it ends as it began. Storms of wind, with heavy clouds, or with rain or snow, are usually electrified highly; but winds, in a clear sky, are electrified weakly. Cold increases the intensity of atmospherical electricity, probably by producing a decomposition.

During a course of serene weather, it is easily observed that atmospherical electricity is subject to a flux and reflux, which causes it to increase and decrease twice in every twenty-four hours. The moments of its greatest strength are generally after the rising, and a little before and after the setting of the sun, and those of its greatest weakness are from mid-day to about four o'clock, and midnight.

The cause of this periodical flux seems obvious; for as soon as the sun warms the earth where the observation is made, and in proportion as it rises above the horizon, the atmospheric electricity augments, because the vapours which then rise carry the electric fluid from the earth into the atmosphere; but when the sun has attained the meridian, the heat increases in a greater proportion than the evaporation, the air becomes dry, and will therefore hardly transmit the electricity. The high pointed rod will now exhibit weaker signs of electricity, there being but little moisture in the lower region of the atmosphere. But when the sun is near setting, the air grows cool, becomes humid, and transmits more abundantly the electricity of the earth, which gradually increases in its intensity; the electrification of the rod will now rise again with the evening dew, till two, three, and sometimes four hours after sun-set; and then, as I suppose, it must gradually diminish to the next morning. But is never quite destroyed if the insulation of the rod is not injured by the moist night air.

In pursuing the consideration of this subject, it appears that the electricity of the atmosphere (the constant existence of which has been abundantly proved by experiments) and its fluctuations, are principally depending on the vicissitudes of heat and cold, and upon the aqueous vapours; but there are several other phenomena concerned in it. Thus the regular rotation of the heat occasioned

by the diurnal motion of the earth, the dryness or moisture of the atmosphere in particular seasons, and various other phenomena, must naturally affect its periods of increase and diminution. And though those periods are subject to some variety in point of time, yet, upon the whole, the facts mentioned above are indisputable.

Easterly winds, it is well known, are unhealthy; and the atmosphere, during their influence, has so little electricity, that, even with our author's nice apparatus, it cannot sometimes be rendered sensible.

The description of Mr. Read's apparatus follows, which we cannot abridge. He considers lightning as spontaneous electricity; but there are many reasons to induce us to believe, that it is the effect of the decomposed atmosphere, and the decomposition is owing to the necessity of restoring the æquilibrium between neighbouring clouds or between the atmosphere and the earth. The facts attending the appearances of water-spouts and whirlwinds show, that air suddenly disappears, and the disappearance is accompanied with electrical phenomena. The numerous flashes of lightning in the greatest storms, and the vast discharge of the electrical fluid, show that it must have a source more extensive than the floating fluid in the atmosphere.

Our author has added some experiments and observations to prove, that every flash of lightning consists of positive and negative electricity, and that its great force is concentrated at their point of union. This seems, in general, to be the case; but, in all Mr. Read's illustrations, he speaks of the positive and negative electricity as two different fluids, a theory which he condemns. His language and his professed system do not, in this respect, seem to agree. Our author's most decisive experiment on the two electrical lights, we shall transcribe.

To ascertain this matter beyond dispute, viz. that the light within this kind of exhausted tubes consists of positive and negative light, notwithstanding it appears to the eye, by its rapid motion, to be but one uniform light, let the glass tube remain suspended, as in the preceding experiment, and place a Leyden bottle on glass stands, at each end, in an horizontal position, and in a right line with the tube itself, (which will lengthen the apparatus without altering the results) with their metallic knobs nearly in contact with the metallic caps of the glass tube. In this disposition of the apparatus, the coating of one bottle is to receive a spark from the prime conductor, and the coating of the other a spark from metal, which, for this purpose, must communicate with the earth. Turn the glass cylinder, and sparks will be perceived to pass in the four intervals of air, and, at the same time, a luminous appearance within the glass tube. Remove the bottles,



and examine their electric charges, and they will be found to correspond with the lights within the tube to which they were opposed. One bottle will be found electrified positively, and the other negatively.

‘ I am of opinion, that if a curious observer were to examine this luminous appearance in a dark room, he would soon think with me, that he distinctly perceived the light divide (whenever the supply of electricity ceases) near the middle of the tube, and recede to its extremities. I imagine, however, that its rapid motion would not admit of distinction, were it not for something peculiar to the inside surface of the glass tube, which may in some small degree retard the electric light in its retreat.’

It is remarkable, that a dry atmosphere and a vacuum are equally nonconductors of electricity. The final causes are at least obvious; for, without the one, the electrical fluid, essentially necessary to every animal and vegetable, would fly off; and, without the other, no separate uncombined electrical fluid could exist. It is equally certain from different facts, that the earth is sometimes less capable of absorbing the electrical matter, or rather, as we suspect, the surface is from various circumstances a better conductor than the substance of the earth.—As we have spoken of a little apparent contradiction between our author's theory and his facts, it is necessary that he should be allowed to speak for *himself*. To speak for *ourselves*, we think the system unsatisfactory, that the absence of a cause should produce similar effects and equally strong ones with its presence. Yet this is sometimes the case; and to deny it generally, is to fall into the scepticism of bishop Berkley, whose first and fundamental error was of this kind.

‘ It has been my endeavour, by the following experiments and observations, to ascertain in a concise manner, that every electrical explosion of the Leyden bottle is the conflux or meeting of two opposite powers, the positive and negative electricities, rushing into union from two opposite directions; which I conceive must arise from two causes, that is to say, from the strong tendency of the two electricities to re-unite, which attract each other with equal force, and the resistance opposed thereto by the non-conducting quality of air.

‘ I conceive that there is only one electric fluid in nature. But when the natural quantity of a body is divided into parts, and some of it given to another body having its whole quantity, we give different names to the electrical state of two bodies so electrified, because of their consequent different effects on each other, yet they are one in their nature and operation. The susceptibility of the electric fluid to suffer a division or change in its natural state and situation, is manifest in all electrical experiments, but this

change cannot be carried on beyond a certain degree without great force or violence, because the divided parts unite their whole force against the disuniting power, and will soon become equal to it; therefore it is, that in the charging of glass the operation is limited, and soon stops; viz. not because the negative side is possessed of no more electricity, but because the disuniting and the attracting powers are then actually balanced, consequently all further progress must cease.

' I am thoroughly satisfied of the truth of this general conclusion, that every substance in nature (except air) has naturally a certain quantity of electricity appropriated to it; which quantity may be diminished, either naturally or artificially, by drawing out a part, which the body will again resume; but its whole appropriated quantity can never wholly be drawn out of it. And by the bye, the want of attending to this circumstance has occasioned many mistakes, for a spark issuing from a diminished quantity is as real a spark of the electric substance as the contrary; I therefore infer, that negative electricity must be equally as active as positive, and that it will urge its way through every resisting medium to meet the positive; for this reason it does not *inactively wait in its place* until the positive electricity has supplied all its wants. This is, I presume, manifest, not only in the foregoing series of experiments on positive and negative light and sparks, but also in their atmospheres, the consideration of which would carry me too far for my original design.'

In the letter to Mr. Walker, lecturer in experimental philosophy, we find he had considered our author's system and language as contradictory, and that we were not singular in our remark. The explanation does not appear to us satisfactory. It is uncertain, as our author observes, whether electric attraction and repulsion comes from the electricity, from the body electrified, or both: it probably comes from the fluid influencing the body, as it is chiefly observable in light bodies. The light too, it is highly probable from every circumstance, comes from the electric matter itself.

Remarks on Dr. Peart's late work we cannot with propriety attend to in this place; and the meteorological journal has already occurred to us. On the whole, we shall conclude our article with the general character given of the work by the author's friend Mr. Walker. It is very just, and only a little too mild, respecting the language, which is not only unornamented, but frequently awkward and incorrect.

" I have read your manuscript with pleasure and instruction. It contains much new and interesting matter; but the manner of writing in our effeminate age is more recognized than the matter. I am sorry to say, in this particular, your half and half philosophers



phers will think your pamphlet not elegant enough ; sorry am I that truth should want embellishment ; but lace and ruffles must now ornament every production, or it will not go down. Yet is your mode of communicating your discoveries and labours simple and easy, such as works of that sort ought to be."

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*Elegia Thomæ Gray, Græce reddita. 4to. 1s. Payne. 1793.*

THE translation of approved and excellent works into another language is, on many accounts, a task of great nicety, and of difficult accomplishment. This observation is more eminently applicable to *poetical* performances, and to them in proportion to their intrinsic excellence. And these considerations will dispose every reader to a candid judgment of the present performance ; which is no less than a bold attempt to exhibit, in *Greek hexameters*, the most perfect poem, perhaps, that genius, under the direction of learning and judgment, has ever been able to produce.

About eight years ago, *professor Cooke* subjoined to his edition of *Aristotle's Poetics*, printed at *Cambridge*, a *Greek* version of *Gray's Elegy*. Notwithstanding the acknowledged learning of the *professor*, we must declare it as our opinion, that his effort upon the subject in question was not executed with a felicity, which ought to discourage a future candidate for poetic fame in the same career. Yet, we must confess, many considerations occur, that would effectually deter us from adventuring on this arduous undertaking. That uniformity of pause in particular, which takes place throughout the *Elegy*, except in one or two stanzas, accompanied by a termination of the sentence, though perfectly consonant to the taste and habits of an *English* reader, is a peculiarity unknown to the *Greek* writers in *hexameter* verse, and must, therefore, from its singularity, appear awkward, and prove unacceptable. Besides, the *Doric* complexion of the subject requires, in the *Greek*, an elegant simplicity of diction, which cannot preserve the pregnant majesty of this *Elegy* in its true character to a classic reader. Either, therefore, its complexion and spirit must be changed, or the character of the ancient *Elegy* must be discarded by the preservation of them. The extreme difficulty then of a translation of this *Elegy*, at all adequate to its intrinsic worth, must be evident to every attentive examiner of the subject : and, in our opinion, no attempt can expect complete success, but that, which shall indulge itself in such a degree of paraphrastical licence, as shall enable the adventurer to preserve the majesty of the original, without such a super-

stitious adherence to that termination of every *stanza* in correspondence to it, which is incompatible with the style of *Græcian* poetry.

After these preliminary remarks, we shall offer a few criticisms on the *essay* before us, both with respect to its excellencies and defects.

In the *first stanza* we observe no error of composition; but the regular period at the end of each line, as in *The Pollio* of *Virgil*, seems to our taste very languid and insipid. And we must note at the outset a fault through the whole performance, which nothing can excuse: a strange mixture of the *Doric* and the common dialects; as in *ἡελιον* and *κεκμηκως*, for instance; highly offensive, we doubt not, to a reader of taste and discernment.

The *first line* of the second *stanza*, so delicate and descriptive in the original,

‘ Now fades the glimmering landscape on the sight,

is flattened into a mere prosaic equivalent, destitute of animation.

In the *third*, the epithet *εινοσιφυλλω*, which can have no proper application but to the branches of an expanded tree, is given to the *ivy*, that *clings* to its neighbour, or *creeps* along a wall.

In the *fifth stanza*, where the original makes no restriction, our ingenious candidate for *Parnassus*, confines the subject by his epithet *ελαρυσαιον*. We rank not among the *hunting* tribe; but, if we are not mistaken, the *echoing horn* is employed full as often in the *winter* as in the *spring*. From the expression of the *fourth verse*, however, we conclude our translator to have avoided the error into which *Lloyd* fell in his *Latin version*, of understanding the *lowly bed* of the *grave*, instead of the *bumble repose* of the *cottage*. Yet is the epithet *χαμαλης*, though not unsuitable in itself, less happy here, as giving some countenance to a suspicion of misunderstanding, from its ambiguity. We had almost forgotten to mention, that we believe this use of the *optative* *εγείροι*, which occurs also elsewhere, to be ungrammatical, and incapable of vindication. In the next *stanza* particularly, its connection with a *future* is palpably inelegant, and an unpardonable sacrifice to the measure. This species of indolence we cannot overlook in so short a composition:

‘ *Operi longo fas est obrepere somnum.*’

In the *third line* of the *sixth stanza*, is an inexcusable error of the press, or a word is coined, unknown to the mint of *Athens*.

We



We might mention again, that homotonous termination of each verse in the seventh stanza; but this defect pervades the whole performance, and seems inseparable from such a mode of execution.

The sense of the two last lines of the *tenth* stanza, inimitably dignified in the original, is perverted and lost in the present version.

In the *eleventh* stanza, there is a confusion of *tenses*, inartificial, and destitute of grace, to say the least: and the concluding lines in the words *ἰκοῖτο ἀμειλιχτῆς*, is a violation of measure, for which we hope our author will speedily atone by a due sacrifice to *Apollo* and the *Muses*:

‘Moxque dabunt veniam votis, irasque remittent.’

We object, in the 12th, to the phrase *λυρας την μεσαν*, as an unwarrantable licence: and a more sonorous representation of this verse would have been easily supplied by the copious treasury of the *Greek* language, the repository of all that is sublime and beautiful.

In stanza the 14th, the term *ασραπλον*, is adapted with eminent infelicity to the *mild lustre* of the *pearl*; and our poet has incurred a second time the wrath of the *Muses* in the *fourth* verse—*ἀμφιχεονλα ερημασιας*.

‘Non te nullius exercent numinis iræ.’

Another typographical erratum debases, we apprehend, the *third* verse of the next stanza; and the *fourth* is very unworthy of the original, and scarcely sense. Surely these errors of the press are not venial in so short a composition!

Stanza 19th, another false print! and an impropriety of typography, which we cannot allow to an *Eton* press and an *Eton* scholar, the *sigma* in the form *ς* at the beginning of a syllable, and the form *σ* at the conclusion. The compound *ς* is also wrongly used more than once.

Stanza 22. Ecce iterim Crispinus! another error of the press! which is not left to pine in solitude; for behold a companion in the following couplet; and another and another in the two subsequent stanzas: in the last of which, the 25th, *τορεσχιλα* is a most unhappy and inapplicable epithet. Other gross inaccuracies of printing occur; but we are weary of noticing them.

We have noted with freedom, but with impartiality, the defects of this performance: we might have enlarged the catalogue without difficulty, but feel no desire to discourage the laudable ambition of a young adventurer in *Greek* literature, who has had the courage to drink at the spring of *Gray*, and not without success. For we must do our translator the justice to acknowledge, that we believe very few would acquit them-

themselves so well on such an arduous subject; though we are persuaded, that more diligence of execution and persevering study will enable *him* to challenge a larger portion of applause on a future occasion. We shall exhibit the *second* stanza of the epitaph, as no unfavourable specimen of the present performance, and the poetical powers of the translator:

‘Νῦν μὲν τήλαθ’ ἀπ’ ὀφθαλμῶν ἀφινίζεται αὐγῆς  
 Πᾶσα χθὼν σιγῇ δὲ δι’ ἡέρος ἐμβασιλεύει·  
 Εἰ μὴ βουβύων πρὸς ὁ Κάνθαρος οἶος ἀλάτται,  
 Ἡ χαλκῷ κτύπος αὐτοῦ ἀπόπροθι ποίμνια κοιμᾷ.’

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*The Antecedental Calculus, or a geometrical Method of Reasoning, without any Consideration of Motion or Velocity, applicable to every Purpose to which Fluxions have been or can be applied; with the geometrical Principles of Increments, &c. By James Glenie, Esq. M.A. and F.R.S. 4to. 2s. 6d. Robinsons. 1793.*

**I**N this very concise performance, which may be considered as a synopsis of things perfectly new, and infinitely important in science, there is derived from the formulæ in the universal comparison in a simple, concise, elegant, and unexceptionable manner, without the smallest consideration of time, velocity, or motion, a geometrical method of reasoning, of which sir Isaac Newton's Doctrine of Fluxions, and Mr. Leibnitz's differential method, are only a particular branch, viz. when it is supposed to become numerical. We are perfectly satisfied, that had sir Isaac been able to derive his fluxionary calculus from the geometry of the ancients, he would have infinitely preferred such a derivation to the arithmetical one he has given of it, by introducing the ideas of time and velocity, which have no natural connexion with abstract science. But from the geometrical formulæ delivered by this author in his general proportion, the fluxionary and differential calculi, the method of increments, &c. are all derived in so plain and obvious a manner, that it appears wonderful to us that such great men should have wandered so widely from the direct path of geometrical science, into so unnatural, extraneous, so doubtful, and controvertible a one, in establishing their respective methods of calculation.—This palpable and manifest difference we can only ascribe to a superior degree of metaphysical accuracy of conception, in this author, to any person that has written on these subjects before him. The specimen of solid problem he has given towards the end of this performance, proves, that he is in possession of geometrical principles, by which the lines of different orders and mechanical loci, on which sir Isaac and other ingenious men have spent so much time, may be constructed and ascertained by means of the circle and straight lines alone, and thereby be introduced into  
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pure geometry.—This must form the commencement of a new æra in mathematical science—Metaphysical discrimination must lay the foundation of both scientific and political eminence—And, if common report is true, Great Britain owes to this very gentleman the subversion of the most dangerous and expensive system of fortification that ever was thought of in this or any other country in the world.

## MONTHLY CATALOGUE.

## P O L I T I C A L.

*A Letter Commercial and Political, addressed to the Right Hon. William Pitt, in which the real Interests of Britain in the present Crisis are considered, and some Observations are offered on the general State of Europe. By Jasper Wilson, Esq. 8vo. 1s. 6d. Robinsons. 1793.*

**F**ROM the first commencement of the dispute with France we have uniformly expressed a doubt whether the hostile interference of Great Britain in the affairs of the continent was necessary, and have been aware that in all events the consequences must be materially prejudicial to the country. We were at that period in a minority, but the triumph of cool reason over passion and prejudice is generally complete in the end.—The number of those who now think with us is greatly increased, and we have but little doubt but that, if the sentiments of the nation could be ascertained, the majority would already be found in favour of a pacific system.

The author of this pamphlet is, we have been informed, himself in trade, and is certainly extremely well acquainted with the commercial policy of this country. He is strong and decided in his censure on the conduct of the French, but is unable to find what concern *we* have in their disputes; he professes that he formerly entertained the highest opinion of Mr. Pitt, and, indeed, evidently still retains a partiality for him; but confesses that in the late measures he appears to have deviated from his accustomed prudence and sagacity.

He strongly deprecates the idea that the national debt can be a national good — and grounds his argument in favour of peace, which he considers as absolutely essential to the commercial interests of Britain, upon the masterly work of Mr. Chalmers, entitled, ‘A comparative Estimate, &c.’ The bad policy of France interfering in the American war is very ably exposed in the following note:

‘It is the fate of all despotic governments to be placed in general in the hands of fools, and where folly commands, it is ignorance alone that can be obedient. Nothing ever was so palpably absurd as the principles

principles on which France mingled in the American war. She wished to weaken England, and threw her force into the American scale. We had got into a contest which must have been long, expensive; and finally unsuccessful, even had the absolute conquest of the colonies crowned the first years of the war. We were likely, from our pride and prejudices, to persevere to the uttermost, and national bankruptcy could only have arrested our career. France might have looked on in security, taken the opportunity of the calm to have arranged her finances, reformed her abuses, and strengthened herself by the arts of peace. She might have risen on our ruins, the empress of the sea, and the arbitress of Europe. —She openly interfered—the disease which seemed lingering and mortal, suddenly became violent; a crisis took place; we threw off the colonies, acknowledged their independence, and reassuming the arts of peace, became in a few years more prosperous than before. In the mean time France had received a mortal wound; *to prevent the war from becoming unpopular under the existing burthens*, she had carried it on without new taxes, by borrowing only. When peace came, this new debt was to be provided for—the people were poor, discontented, and what was worst of all, they were in some degree enlightened—the rest is known.

• The policy of the powers which are combined against France, is of the same weak and foolish kind. The folly and the crimes of France rendered a civil war inevitable, and Europe might have looked on in safety and peace. This mighty people, weakened by intestine divisions, would have been no longer formidable; and the process of their bloody experiments on government, if left to itself, would have been fruitful of lessons of the most important kind. The neighbouring monarchs met at Pilnitz, and agreed to invade France, the first *convenient opportunity*. The treaty was discovered; it gave victory to the republicans without a contest; a civil war was prevented; and the banner of Jacobinism reigned triumphant. The allied powers have carried their treaty into effect; but being burthened with debt already, and the state of the public mind *requiring to be particularly consulted at present*, they are, like France of old, carrying it on by borrowing without laying on taxes, leaving this for the season of peace. The emperor I am told gives nine per cent. for money, to prevent the imposition of taxes, and yet it is said that the unreasonable people of Vienna are not satisfied.

—• So far the policy of the powers now allied against France, and that of France herself in the American war, are precisely similar—How far the effects may correspond is in the womb of time.

The author traces the late failures with great accuracy to, first, the convulsed state of Europe; second, the cutting off our manufacturers from supplying France; third, the invasion and partition of Poland, in consequence of which the bank of Warsaw was plundered



dered, and brought down with it various houses throughout Europe, particularly in Petersburg, Hamburg, and Amsterdam. The entrance into a war also, he observes, has always injured our commercial prosperity; but our commerce being formerly suspended upon a less delicate balance, was not so easily depressed.

In the following strong and pointed terms Mr. Wilson pleads the cause of commerce:

‘I heard a member in the house of commons pleading with great eloquence for our plunging into the war with France, and call out—Perish our commerce, if it must perish, but let our constitution live!—The words were foolish:—the separation is no longer possible. The vital principle of our constitution—the division and distribution of its powers, may indeed survive the ruin of commerce; and provided the whole people be enlightened, it may be perpetuated after the wreck of our power. The spirit of our religion may be preserved after the decay of our riches, and poverty and sorrow may even render it more pure. The equal principle of our laws, now contained and exemplified in five hundred volumes in folio, may appear perhaps as beautiful, when the destruction of property shall have rendered 499 volumes of statutes obsolete, and a single volume comprises all that our poverty demands. But the blessings of our constitution in the eye of those who administer, or hope to administer its powers, depend, I apprehend, on our opulence, and must perish with the commerce from which that opulence flows. Let those therefore who wish for *things as they are*, beware of the consequences of war. Let all true patriots who abhor civil convulsions, cherish the arts of peace.

‘Perish our commerce—foolish words! What affords three millions annually to the poor? A million and a half annually to the church? What supplies a million to the civil list?—Our commerce. What supports the expence of our immense naval and military establishments? All our places and pensions?—What but our commerce. Thirteen millions of our taxes depend on circulation and consumption, and this thoughtless senator cries out—Perish our commerce, let our constitution live. But how then must the necessary splendour, the patronage, and the far more extensive influence of the crown be supported; and if this splendour, patronage, and influence are swept away—Where is our constitution? What shall maintain the crown against a band of factious nobles cajoling the people with the sound of liberty to cover their selfish ambition; or what shall defend hereditary honours and property of every kind against the great mass of the nation, now become poor, and therefore desperate; ravenous perhaps, from their wants, and terrible from the remainder of spirit and pride which has descended from better times?’

Though obviously no friend to France, our author seems to be  
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of opinion, that still it was in the power of Mr. Pitt to have avoided war.

‘The manner in which this fierce nation humbled itself to England in negociation, was indeed very remarkable; and though in a moment of wounded pride, the actual declaration of war came from them, yet they soon repented of their conduct, and are now openly renewing their endeavours, one might almost say their solicitations, for peace. Peace and war, Mr. Pitt, were in your choice—they are in your choice now; you made your election of the latter—you adhere to it—to the late application of Le Brun, it is said, you have not even vouchsafed an answer.’

This we think is a point indeed which it is quite incumbent on ministry to clear up.

Our author with much candour laments, that a spirit of party mingled itself so soon and so intimately with the question concerning the *policy* of a war, and that every man who pleaded for the continuance of peace (whatever his motives or his reasons), was unfairly represented as the enemy of his country, and of the constitution. In summing up the arguments in favour of peace, our author takes the following comprehensive view of the probable consequences of the war:

‘In viewing this subject, so many considerations rush on the mind to shew the folly of the present invasion of France, that I am compelled to dwell on general topics only; otherwise I might expatiate on the utter incapacity of the Austrian army to keep the field at all without supplies from this country, and the impossibility of our finding such supplies. Abject as the temper of the nation appears, it will not, I apprehend, submit to utter ruin, and I pronounce coolly what I have considered deeply, that nothing but utter ruin can be the consequence of our persisting in this co-partnery with the folly and bankruptcy of the continental powers. It is not enough that we pay with English guineas, extracted from the labour of our oppressed peasantry, the people of Hesse and Hanover, to fight German battles. We must support the armies of Austria also, and from the wreck of our ruined manufactures, supply them with food, cloathing, and arms. But what consummates our misfortunes is, that if by our assistance the confederates should succeed in their views, England will be blotted out of the system of Europe; Holland cannot preserve her independence a single day; a connected chain of despotism will extend over the fairest portion of the earth, and the lamp of liberty that has blazed so brightly in our “sea-girt isle,” amidst the northern waves, must itself be extinguished in the universal night.’

There is great commercial and political knowledge displayed in this pamphlet. It is written in a very dispassionate, though in an *animated* and masterly style. The author strongly disapproves of the



the mad republicanism of France; and whether he is mistaken or not in his arguments, he appears to be a real friend to his country.

*A brief Review of Parliamentary Reformation, from Theory and Practice. By an English Freeholder. 8vo. 1s. 6d. Edwards. 1793.*

Amongst the advocates for a parliamentary reform, one of the most essential objects recommended to consideration, is the shortening the duration of parliament. The author of the present pamphlet observes, with respect to that measure, that it would increase the idleness, the dissipation, and corruptions of the public. There is danger, he thinks, lest the frequent right of election might induce the people occasionally to elect men of desperate fortunes and unprincipled characters, who might win their favour by seducing artifices and impracticable promises.

With respect to boroughs sending members to parliament, not elected by a just proportion of the people, he remarks that it arises from some of those principles which prevent all governments from gaining their utmost limits of perfection; viz. that being formed by degrees, and in different ages, they cannot be exactly suited to all the *desiderata* of modern times, without endangering the whole fabric.

As to the pretext of restoring the constitution to its original purity, the author endeavours to evince, from a view of the reign of Edward the Third, that this boasted æra exists only in the imagination of some political writers.

After adducing these, and some other observations, not new on the subject, he concludes with asserting the inexpediency of any parliamentary reform, and the wisdom of adopting the language of the ancient English barons, on a memorable occasion, *nolumus leges Angliæ mutare.*

*Speeches of the Right Hon. William Pitt, and the Right Hon. C. J. Fox, on Mr. Grey's Motion for a Reform in Parliament, May 7. 1793. To which is annexed, an authentic Copy of a Petition for a Reform in Parliament, presented to the House of Commons by Mr. Grey. 8vo. 2s. Debrett. 1793.*

The purport of these two speeches is already known to those who give attention to the proceedings in parliament. That of the minister turns chiefly upon the danger of tampering with a constitution which has afforded, through a long succession of ages, an unequalled example of political happiness and security; while Mr. Fox's, on the other hand, contends for the expediency of rendering the privilege of election more general. It is unnecessary to add, that both speakers display, on this important occasion, that fund of ingenious observation, and forcible eloquence, for which they are eminently distinguished.

*A Dis-*

*A Dispassionate Address to the Subjects of Great Britain.* By the Rev. Edward Barry, M. D. 8vo. 2s. Symonds. 1793.

We think some degree of attention, during the present ferment of the public mind on political questions, due to any writer who will give an unbiassed opinion, and encourage a spirit of moderation among his fellow-citizens. Thus far perhaps the author of this Address may deserve encomium. We cannot, however, discover in it any thing, either on one side or the other, which has not already been in print.

*Fact without Fallacy: or, Constitutional Principles contrasted with the ruinous Effects of unconstitutional Practices. Together with illustrative Matter. In a Letter from an impartial Observer in London to his Friend in the Country.* 8vo. 1s. 6d. Jordan. 1793.

The author of this pamphlet tells us, that its contents were originally diffused through a number of familiar letters to a country friend, and that, in publishing it in its present form, he yielded to the persuasion of others. This is a common way in which absurdity is intruded on the public, and only proves how slight a breath of flattery is sufficient to turn the head of an author, and induce him to send his writings to the press. With regard to the pamphlet, it is indeed the patch-work he insinuates, and the patches of which it is composed have neither the merit of beauty nor novelty. The design, if it have any, is to be found in the concluding half dozen lines, where, speaking of the great literary feat he has performed, he says,

‘Whatever may be its defects (and they are many), still one positive conclusion must flow from my general premises, which I shall throw into a form of words grown somewhat musty on the shelf, namely:

‘That the national and political expences of Great Britain, and I may safely add of Ireland, have increased, are increasing, and ought to be diminished.’

With regard to his defiance of criticism, another subterfuge of writers who are aware of their own insignificance, the author may rest secure from any reprehension of ours; for dulness rather excites our contempt and indifference than any disposition to severity.

*Alfred's Letters; or, a Review of the political State of Europe, to the End of the Summer 1792. As originally published in the Sun.* 8vo. 6s. Boards. Debrett. 1793.

The period which forms the subject of these Letters is comprised within the space of not quite a year and a half, and commences with the beginning of the summer 1791. In treating of the several nations, the author gives a general and cursory account of



of their politics preceding that epoch; his design being chiefly to delineate their subsequent situation. If we except France, the interval, however important when considered in the light of a prelude, contains no event of sufficient consequence to render it memorable in history; and the author seems to have engaged in the enquiry, more with the view of deterring his countrymen from the principles and conduct of that nation, than of presenting any other useful object to the attention of the public.

*First Report from the select Committee, appointed to take into Consideration the present State of Commercial Credit, and to report their Opinion and Observations thereupon to the House. Printed by Order of the House of Commons, April 29, 1793. 8vo. 1s. Debrett. 1793.*

The public are already in full possession of the unfortunate causes of that expedient of the legislature, which gave occasion to this Report. We deplore, in common with the country at large, the sad necessity of the measure, and the ruinous tendency of the war, which, by the destruction of commerce, has made bankruptcy almost general throughout the kingdom.

*An Essay on the Abolition, not only of the African Slave Trade, but of Slavery in the British West Indies. 8vo. 1s. Becket. 1793.*

This author endeavours to prove that the importation of slaves from Africa is by no means a necessary measure, and that it is greatly for the interest of the planters in our West India islands to keep up and augment the number of black labourers by propagation. He argues for the propriety of at once abolishing the trade upon the well attested fact that, 'one negro reared at home is worth three negroes imported.' He next considers the expediency and the practicability of cultivating their minds, by a plan of education similar to that so successfully practised through the very extensive parishes in the Highlands of Scotland, and lays a particular stress on religious instruction, which he thinks should be promoted by a resident bishop and clergy.

In defence of that part of his plan which extends to the abolition of slavery, the author urges many very conclusive and masterly arguments. He adverts to the *catenati cultores*, who, according to the historian Florus, cultivated the lands in Sicily in the time of the Roman republic. These, whilst in a state of slavery, 'the Roman power, at the height of its greatness, could hardly quell.' But when they became interested in the produce of their labour, when they were emancipated, and became the proprietors of the land on which they toiled, the case was materially altered, and the produce of the country was augmented beyond all comparison by the exertions of voluntary industry.

From this example the author infers, that it is greatly the interest

terest of this country to put an end to the slavery of the negroes. The plan he submits for public consideration is,

‘ Whether all those negroes, who have served two apprenticeships, each of seven years, should not at the end of fourteen years of servitude, if they did not desire to continue in slavery, be put in possession of a small farm, one third of the annual produce of which they should be obliged to give to the proprietor of the soil, that is, to their landlord; and that the farm should be continued to their children for a term of years, on condition of their paying one third of the produce as above.

‘ In giving freedom to a West Indian slave after fourteen years of servitude, it would seem, by the general confession of the West Indians themselves, that the legislature would only give him what he has a just right to; for if the West Indian proverb be true, *that a negro who dies after seven years service, does not die in his master’s debt*, the plain consequence is, that the slave who gives his master twice seven years service, for next to nothing but dog’s wages, meat and lodging, has his master in reality indebted to him. What an easy and even advantageous method would it then be of discharging this debt, for the master to assign him and his family a small farm upon the annual tax of 33 per cent. of the produce, when by so doing, that is, by placing his veteran in a state of freedom, he at the same time exempts himself from the expence of feeding and clothing him.’

The author goes on to remove certain objections, which he supposes will be urged against his plan. The most material of these,

‘ That a sugar plantation is not so much a farm, as a manufacture upon a farm, that cannot be carried on without expensive buildings and a large capital—’

He replies to by saying,

‘ In respect to the cultivation of the sugar-cane, and the preparation of the raw sugar for the market, it appears to me that they may be considered as two different things, as much as the cultivation of wheat in this country, and the preparation of flour for the market, or as the flax-grower, and the flax-dresser. One flax-mill, we know, can dress the flax of an hundred growers; so it would seem one sugar-mill might grind the canes of an hundred growers, those growers instead of acting under the same lash, or to the sound of the same bell, being freemen, actuated by the natural principle of earning a livelihood, and by the natural emulation of living as creditably as their neighbours. The stupidity and sloth of the negroes will, perhaps, be here quoted against this; but I answer, that I have already obviated that objection, in taking notice of the difference between ignorant slaves and educated freemen; and I may also appeal to the manners of the few blacks



blacks in England, who are neither less active nor less fond of finery than the whites.'

It would give us pleasure to carry our review of this sensible and well-written little essay still farther, if the limits prescribed for our account of such an article did not prohibit us. We have no doubt, however, but what we have already said of it will prove a sufficient inducement for those who wish to investigate this important subject, to have recourse to the publication itself.

*An accurate Report of the Speech delivered by the Right Hon. John Foster, Speaker of the House of Commons of Ireland, Feb. 27th, 1793, in a Committee of the whole House, on the Bill for allowing Roman Catholics to vote at the Elections of Members of Parliament in that Kingdom, to prove that this Bill has a direct Tendency to subvert the Protestant Establishment in Ireland, and to separate that Kingdom for ever from Great Britain. 8vo. 1s. 6d. Debrett. 1793.*

This Speech was delivered in a committee of the whole house, on the bill for allowing Roman Catholics to vote at the elections of members of parliament in that kingdom. It appears, that in the course of debate upon this question, many members had spoken for granting the elective franchise to the Catholics, as a restitution of right, and not a favour. Mr. Foster justly observes, that if it were a right, all debate on its policy must be needless, for the house could not withhold it. But he endeavours to shew, by a variety of pertinent remarks, drawn from the parliamentary Journals, and usages, both in Ireland and England, that the idea of any such right being inherent in the Catholics, is destitute of foundation: in every thing which had hitherto been granted them, Mr. Foster had readily concurred. He would allow them property, with equal security for that property; civil liberty, with equal security for that security; and every thing which could tend to their ease, their happiness, and personal welfare; but he would draw a line round the constitution, within which he would not admit them, while their principles were; he would not say hostile, but certainly not as friendly to the constitution, as those of Protestants. The speaker displays much candour, as well as great strength of reasoning, on the political question in agitation; and maintains, upon the whole, that the admission of such a clause into the bill would have a direct tendency to subvert the Protestant establishment in Ireland, and separate that kingdom for ever from its present connexion with Great Britain.

*The Marquis de la Fayette's Statement of his own Conduct and Principles. Translated from the original French, and most respectfully inscribed to the Whig Club. 8vo. 2s. Deighton. 1793.*

We do not find sufficient of either external or internal evidence  
C. R. N. AR. (VIII.) July, 1793.

to convince us that this pamphlet is genuine and authentic.—Considered merely as a compilation, it contains some just sentiments on the present distracted state of France, expressed in strong and glowing language.

*The Conduct of the King of Prussia and General Dumourier, investigated by Lady Wallace.* 8vo. 2s. 6d. Debrett. 1793.

This is a very curious, and, in some measure, an important pamphlet: the principal object of which is to prove that general Dumourier has been treated with ingratitude in being sent out of England, as he had always expressed a peculiar attachment to this country, and in the height of his success had negotiated an alliance between England and France—An alliance which lady Wallace asserts would have averted the calamities of war and bankruptcy; would have made England literally the arbitress of Europe; and, what Dumourier was most anxious for, would have saved the life of the unfortunate Louis XVI.—On what grounds our ministry rejected the proposed alliance, lady Wallace does not explain.

Some instances of credulity occur in the course of the pamphlet, such as lady Wallace believing that the Hulans roasted and eat young children.—Our authoress, however, appears in a more respectable light as a speculative politician. Speaking of her distrust of the success of the combined armies in 1792, she adds,

‘As I have not to boast the virtues of Joan de Arc, nor the second sight ascribed to some of my country people, I shall here state the motives which led me, upon my own reasoning, to give an opinion so contrary to that which was generally received.

‘Well informed of the treachery, intrigue, and selfish views, which have ever, alternately, aggrandised the despotic powers, I did not suppose the becoming an *illuminé* would blind the king of Prussia to his interest (which evidently it never could be) that this invasion should succeed; and although he had so very suddenly turned from being the protector of revolvers, to be the chastiser of them, it did not hold that he was more sincere in the last, than in the first character; and it was permitted to suppose, without injury to his majesty’s reputation, that he would finally support which of the two parties he found for his interest: or prove inimical to both, upon the same principle.

‘I had certain evidence that he had given every assurance of succour to the Revolutionists at Liege; and had every reason to believe that he continued his promised aid, to free them from the yoke of priesthood, under which they repined and murmured: not so much from real grievances, as from intriguing people who were sent amongst them with a view to dismember the house of Austria. They excited their imaginations to view their real causes of discontent, in so mortifying a light, that the load appeared of  
such



such gigantic magnitude, it was no longer to be borne. They had no grievances but what a liberal man of common address might have rendered very easy to them; for being educated bigots, and their total subjection to their priests a matter of conscience, they, but for the arts of Prussia, would probably have remained in peaceable sufferance of their oppressive government.

'When the prince of Liege fled, and left them without a government, the king of Prussia publicly protected the patriots; the emperor signified to him his wish to march some troops into the Austrian Netherlands, assuring him that he should only pass through the Liege country; but when once they got the patriots to admit them, they staid: and declaring themselves masters, forced them to restore their former government. The imperial army was then too formidable for the king of Prussia to dare to shew any public marks of resentment at such treachery, and nothing remained for him but to contrive some means to lessen that power which awed him; that this was the only game he had to play was so evident, that it required but little penetration to foresee, that it would be the basis of his future system; since, according to the old adage, it seems to be allowed that every deceit is fair, in love and war. Thus it ever appeared that the king of Prussia could only join with the emperor in his hostile measures against France, to engage him in a campaign, which, proving unsuccessful, would destroy that formidable army which had ever been the terror of the North, and the object of jealous anxiety to the house of Brandenburg. Besides, he was not in a situation to be at liberty to ally himself with France at that moment, nor in good policy could he wish that France should be restored to tranquility till she was completely enfeebled; or that some opportunity might offer in the convulsion of continental politics, by which he might benefit by a separate alliance with her. — Another cause for his engaging in this sham campaign was, that the discontent, disorder, and bad discipline, the natural attendants upon a great army living in total idleness, after being inured to the rigorous activity by which old Frederick kept them ever in movement, began to shew itself in such alarming symptoms at Berlin, that it became necessary for the internal tranquility of the king's possessions, to remove these corrupt troops from his own territories, to pass the winter on the French or Austrian dominions; which advantage would nearly indemnify him for the expence of the campaign.'

Lady Wallace bears very honourable testimony to the conduct of the French army in the Netherlands; and her account of Dumourier's entry into Liege is highly interesting.

*A Word to the Wise, to check, if possible, the dread Waste of War, and promote dignified Self-Reform.* 8vo. 6d. Smeaton. 1793.

We fear this Word to the Wise is not of such a kind as any

man remarkable for wisdom will attend to. The author's motives, no doubt, are highly laudable; but what he has advanced, is not in any respect new, nor, in all instances, intelligible. The following may serve as a specimen of the style of the whole performance:

'There remains but one point to be noticed, and it is this: that in public confusions, and yet more before they come on, it be not insisted that there can be but two parties; for when extreme principles form hostile collision, human foresight must not pretend to calculate the savage mischief that may ensue. The adherents of stagnation doctrine, if I may so express it, and those of unlimited innovation, tend one to corruption, the other to confusion; and when they meet in angry array, they will most probably persist in human butchery, till the loss of both parties leads them to listen to those terms which might originally have prevented bloodshed, with the endless train of concomitant miseries.'

*The Ass and the sick Lion; or, the cruel and insulting Mercies of Thomas Paine, the Staymaker, towards the late King of France; exemplified in an Analysis of his Reasons for wishing to preserve the Life of Louis Capet, lately published. By Timothy Shaveclose, Esq. 8vo. 1s. Owen. 1793.*

In the course of this pantomimical exhibition, we fully expected the author to play one of the dramatis personæ, as displayed in the title, and indeed we are not disappointed. A short time ago we had occasion to examine some of the *trash* of this crack-brained shaver, and were in hopes the hints then suggested, would have determined him rather to occupy his hands on the chins of his customers, than in the less profitable task of qualifying paper for the trunk-makers. Whatever may have been the deserts of staymaker Paine, it is impossible to conceive any thing less entertaining, or more senseless, vulgar, or abusive, than barber Timothy's wit on the subject.

#### EAST INDIA AFFAIRS.

*Three Reports of the select Committee, appointed by the Court of Directors to take into Consideration the export Trade from Great Britain to the East Indies, China, Japan, and Persia: laid before the Lords of the Committee of Privy Council, with the Appendixes. 8vo. 3s. Jordan.*

These Reports, which are very interesting, the publisher has detached from his parliamentary journal, and exhibited separate in the present pamphlet.

The first report is intended to illustrate the following points.

'1st. The quantity and value in England of the several articles exported by the company to India, and the profit or loss on the sale of those articles in that country.

'2d.



\* 2d. Such information as can be procured respecting the exports in private trade, allowed to the commanders and officers of the company's ships, and the particular articles which compose that export.

\* 3d. Such information as can be procured respecting illicit trade to the East Indies.

\* 4th. The best means of computing the quantity of tonnage unoccupied on board the company's ships, on the outward-bound voyage.

\* 5th. The company's endeavours to increase and extend the consumption of British manufactures and produce in the East Indies, and to add new articles of that description to the list of exports; the result of those endeavours, and the reasons to be assigned for their success or failure.

\* Finally. To submit to the court such remarks as occur respecting the exports to India by the company, and by individuals; and the best means that can be devised for extending the same.'

An analysis of reports of so multifarious a kind we shall not attempt, but shall refer the reader, who wishes for complete and genuine information, to the pamphlet itself, contenting ourselves with a few cursory remarks.

In p. 23, the committee express their decided opinion that the greater part of the exports to India consists in woollens, metals, naval and military stores, and that the other articles are of trifling amount in comparison, almost wholly for the use of Europeans, and cannot be introduced as part of the general consumption of the natives of India. Indeed from p. 28 it appears that the profits of the trade with the East Indies have ever depended entirely upon the imports.

The second report relates to the trade with China, and proceeds on the same arrangements as the preceding. This report affords much valuable information on this branch of commerce, and even on the general state of China. The committee observes, p. 81, that this vast kingdom is, with regard to its internal commerce, yet unknown to Europeans; and that the accounts published by ambassadors and missionaries, who have resided in the capital, may gratify the philosopher and the antiquary, but afford no assistance to the merchant. We are happy to learn, (p. 84.) that the exports of the company to China are greatly increased; and (p. 90.) that the decrease in the export of bullion is considerable, and that this export will probably, at no very distant period, be reduced to a trifle. In p. 95, we find that the company have in cash, investments and ships, not less than two millions, two hundred thousand pounds at the mercy of the Chinese each season.

In the third report the trade with Japan and Persia is discussed.

The former branch is stated to be useless and unprofitable, as far as information can be procured, the company having had no intercourse with Japan since the beginning of last century. In the commencement of this report, the following paragraphs deserve particular attention,

‘ The company have long granted Mr. Orme an annuity, due to his merits as an historian. Major Rennel receives an annual allowance from the company, in return for some of the ablest publications in geography which have appeared in any country ; a pursuit which he continues to follow with equal zeal and ability. Mr. Dalrymple has been constantly employed by the company, to examine the ships journals, in the pursuit of nautical objects, and for the general improvement of navigation ; and in consequence of that gentleman’s unremitting attention, and voluminous publication of sea charts, &c. the navigation of the Indian and Chinese seas are almost as well known to the company’s officers as that of the British Channel.

‘ As the only permanent mode of establishing a considerable commerce between distant countries consists in the mutual exchange of the commodities which each produces, the expectation of being paid in gold and silver for the manufactures of Great Britain, in places where those metals are not produced, is chimerical. The company have directed their particular attention (and at a considerable expence) to the establishment of botanical gardens in Calcutta, Madras, and St. Helena. They have increased the culture of silk and indigo to a very great extent. They have made experiments with almost every article which India affords, or which could be procured from the more eastern countries ; and they trust that their recent attempts with regard to sugar will finally be crowned with success. The literary society, established at Calcutta, under the protection of sir William Jones, and carried on with great ability and spirit, not only embraces the literature and science of the ancient and modern inhabitants of the east, but likewise their arts, manufactures, and commerce. Indeed, with regard to commerce, every commander of a company’s ship considers himself to be so far upon an exploring voyage, as to exert himself in contributing towards that large portion of nautical and commercial knowledge compiled and published by Mr. Dalrymple.

‘ The great expence arising from the pursuit of these objects is not confined to regular and established disbursements, but is increased by accidental losses.

‘ Your committee restrain themselves from a more ample detail of the liberal and comprehensive plan pursued by the company. They trust that the specimen already given will evince that spirit of perseverance which distinguishes the system of an exclusive company,



company, and which has ever been directed by the East India company to the prosperity and welfare of Great Britain.'

The trade to Persia is almost annihilated, owing to the distracted state of that country. Maladies and emigrations have thinned the inhabitants, and the few that remain are not in that state of ease, whence trade derives its best support. The company maintain settlements at Bussora and Bushire, solely with a view to advantage, when the kingdom of Persia shall assume a more settled form.

At the end of this tract are given Mr. Dundas's letter to Mr. Baring, and a concise statement of the East India company's income, with the heads of the agreement for their new charter.

*Heads of the Speech of the Right. Hon. Henry Dundas, in the House of Commons, Feb. 25, 1793, on stating the Affairs of the East India Company.* 8vo. 2s. Debrett. 1793.

This Speech, and the plan which it suggests, must be already sufficiently known to our readers. Suffice it to observe that this is an accurate publication of it.

*A Letter to the Proprietors of East India Stock, on the present Crisis of the Company's Affairs.* By John Prinsep, Esq. 8vo. 1s. Debrett. 1793.

Mr. Prinsep contends that the proprietors can have no just dependance on the trade, as now conducted, for any further dividend.

'I am induced from a perusal of the accounts before mentioned, though with great diffidence and reluctance, to doubt the entire accuracy of another honourable member at a former court, though supported by the chair itself, that the whole additional charges of the war just concluded, had not cost us more than 1,200,000l. beyond the peace establishment. I most sincerely wish I may be mistaken; but you, gentlemen, shall decide.

'I find our stock by computation on the 1st

March, 1793, against us, - - - £. 4,144,592

'On the 1st March, 1792, it was only - - - 2,538,666

'We are then worse at present by - - - 1,605,926

'Though we are stated to have gained by sur-

plus revenues on a medium, - - - 1,409,127

'And to have gained by our balance of import and export trade, a sum adequate to payment of all dividends, interest, and charges.

'If, therefore, we are sixteen hundred thousand pounds worse, when we ought to have been fourteen hundred thousand better, I calculate that we are three millions deficient in a single year from this cause only.'

*A Letter to Richard Brinsley Sheridan, Esq. on the proposed Renewal of the Charter of the East India Company. By a Friend to the Freedom of the Press. 8vo. 1s. 6d. Debrett. 1793.*

This pamphlet is rather an exposure of the inconsistencies of the party who prosecute Mr. Hastings, and a panegyric on this gentleman, than an elucidation of arguments or facts.

*A View of the contested Points in the Negotiation between Administration and the Directors of the East India Company, on the Subject of the Renewal of the Company's Charter; as they stood on the Ninth of April, 1793. 8vo. 1s. 6d. Debrett. 1793.*

The author contends, and we believe justly, that the company still retains too much of the spirit of a monopoly; and that the indulgences granted to private trade, as they exclude not only naval and military stores, but even metals, amount almost to nothing. In other points he shews that the company have manifested an avarice which forms but a poor return for the precedence of administration and of the public with regard to them. We hope that the company will profit by the hints here given, and reflect that avarice defeats its own ends. Their existence depends so much on public opinion, that they should do all in their power to conciliate it.

*Thoughts on the Expedience of Settling permanent Leases with the Landholders in Bengal, Bahar, and Orissa. 8vo. 1s. 6d. Stockdale. 1792.*

This tract proceeds on the principles of sir Charles Boughton Rouse's Dissertation on Landed Property in Bengal. Having had occasion, in a former volume, to examine this subject, we shall not return to it; but shall content ourselves with expressing our approbation of a permanent settlement of landed property in India, whether it proceed on an aristocracy of zemindars, or a democracy of ryots. The British government has, as usual, inclined to the former.

*The Trial of Avadaunum Paupiah Bramin, (Dubash to John Holland, Esq; late Governor of Fort St. George, and to his Brother E. John Holland Esq; late Member of the Council thereof); of Avadaunum Ramah Saumy, Bramim, Brother to Paupiah; Sunkaraporam Vincatachillab Chitty, and Appeyingar Bramin; for a Conspiracy against David Haliburton, Esq. a senior Merchant in the Service of the East India Company, under the Presidency of Fort St. George. 8vo. 5s. Boards. Murray. 1793.*

This trial is interesting in no other point of view, than as it served to deliver Mr. Haliburton's character from the effects of a dark and detestable conspiracy, of too minute and local a nature to be here detailed.



## M E D I C A L.

*An Essay towards a Definition of Animal Vitality; read at the Theatre, Guy's Hospital, Jan. 26, 1793; in which several of the Opinions of the celebrated John Hunter are examined and controverted. By John Thelwall, Member of the Physical Society, &c. 4to. 2s. 6d. Robinsons. 1793.*

This performance is more distinguishable for the petulance of youth than the soundness of its argument; the sarcasms of the Deist, than the modest doubts of calm enquiry after truth. In the title-page some of our readers, we apprehend, will see for what purpose it has been written, and the following quotation will illustrate it farther.

‘ Egypt, Greece, and Rome are, it is true, against me:—the ancients and the moderns—Aristotle and Plato, Plutarch, Moses, and John Hunter; and yet against this host of giants I presume to lift my pigmy lance, and brave the unequal combat.’

The question here agitated is certainly difficult to be solved, and has proved a stumbling block to many eminent philosophers. Whether the author has made more of it than any who have preceded him, we leave to others to determine; but before he had attempted to decide with so much arrogance on a physiological point of unusual difficulty, he ought at least to have been more fully acquainted with the animal oeconomy than to assert, that ‘ the brain is not capable of receiving the *slightest injury*, without bringing on immediate dissolution.’ A very moderate acquaintance with medical history would have taught him, that large portions of the brain have been lost, in some instances, without any thing more than temporary inconvenience.

It would afford our readers neither pleasure nor improvement to lay before them the arguments adduced by Mr. Thelwall in support of his hypothesis; suffice it to say, that they are merely such as have been made use of *repeatedly* by the defenders of materialism. There is one thing, however, of which we think it right to take notice. The author has very ostentatiously prefixed a letter of thanks from a society of medical students who meet in the theatre at Guy's hospital. It is signed by the chairman, and in it Mr. Thelwall is complimented on the abilities displayed both in composing and defending this Essay. Perhaps, however, when this matter is explained, it may exalt the author's consequence less than he fondly imagines, since we know it to be a common custom on such occasions, to return thanks to the author of any paper possessing even a moderate share of ingenuity. Such we believe to have been the case in the present instance; for, allowing any other, we cannot but attribute it to motives of a less justifiable nature.

*A Plan for preventing the fatal Effects from the Bite of a mad Dog. with Cases: by Jesse Foot, Surgeon. 8vo. 6d. Becket. 1793.*

The intention of this little publication is to counteract the idea that that most horrible of diseases the hydrophobia is capable of being prevented by any other means than excision of the bitten part.

The inefficacy of the Ormskirk and every other supposed remedy, and even of the most active caustic, has been fully proved. The removal of the bitten part by an operation, has on the other hand, been repeatedly found effectual. Instances of each of these facts are enumerated by the author, and his object, in thus endeavouring to remove the confidence of unwary persons from those trivial remedies so frequently held forth as infallible by the fatal, though well-meant diligence of the editors of country newspapers, deserves approbation. We cannot dismiss this article, however, without noticing the illiberal mention made of the name of a very distinguished practitioner who had trusted to the use of the caustic. Mr. Foot will do well to correct this propensity in his future publications.

#### P O E T I C A L.

*Stone Henge. A Poem, inscribed to Edward Jerminham, Esq. 4to. 1s. Robson. 1792.*

The history itself of this celebrated monument of antiquity is not involved in deeper obscurity than the poem which professes to celebrate it. We freely confess that we could not understand it on a first perusal, and that we saw nothing in it which should tempt us to undergo a second. The author talks of *song canorous*, of *wolf flayed mantles*, and *fierce features lost in sober dyes*. It contributes to the obscurity of this effusion, that we are not relieved by the break of a paragraph till within four lines of the conclusion. As our readers, however, may be more clear-sighted than ourselves, we shall give them the following specimen:

‘ At the dawn’s verge, see, gath’ring nations blend,  
As waves o’er waves at visions length extend!  
Disparting now, the countless train appears,  
And their strong hails in murmurs meet my ears.  
Conspicuous now, I see the varied train,  
The group’d procession length’ning o’er the plain.  
Hark! in their front the attuning minstrels play,  
Commixt with Bards who troll the memory’d lay.  
In *song canorous* tell the warriors deed,  
The ancestors of sons they now precede.’



*An Evening Walk. An Epistle; in Verse. Addressed to a young Lady, from the Lakes of the North of England. By W. Wordsworth, B. A. of St. John's, Cambridge. 4to. 2s. Johnson. 1793.*

Our northern lakes have of late years attracted the attention of the public in a variety of ways. They have been visited by the idle, described by the curious, and delineated by the artist; their beauties, however, are not exhausted, and this little poem is a proof of it. Local description is seldom without a degree of obscurity, which is here increased by a harshness both in the construction and the versification; but we are compensated by that merit which a poetical taste most values, new and picturesque imagery. There are many touches of this kind, which would not disgrace our best descriptive poets. The sun-set, an appearance so often described, has strokes perfectly new:

‘ A long blue bar its ægis orb divides,  
And breaks the spreading of its golden tides.’

The heron that

‘ Springs upward, darting his long neck before,’

The char,

‘ ——— that for the May-fly leaps,

And breaks the mirror of the circling deeps,’

are equally happy; but we were particularly pleased with the following description of the swan:

‘ I love ———  
Along the “ wild meand’ring shore” to view,  
Obsequious Grace the winding swan pursue.  
He swells his lifted chest, and backward flings  
His bridling neck between his tow’ring wings;  
Stately, and burning in his pride, divides  
And glorying looks around, the silent tides:  
On as he floats, the silver’d waters glow,  
Proud of the varying arch and moveless form of snow.  
While tender Cares and mild domestic Loves,  
With furtive watch pursue her as she moves;  
The female with a meeker charm succeeds,  
And her brown little ones around her leads,  
Nibbling the water lilies as they pass,  
Or playing wanton with the floating grass:  
She in a mother’s care, her beauty’s pride  
Forgets, unwearied watching every side,  
She calls them near, and with affection sweet  
Alternately relieves their weary feet;  
Alternately they mount her back, and rest  
Close by her mantling wings’ embraces prest.’

The beauty of *the moveless form of snow*, need not be pointed out to a lover of poetry.—The *beggar*, whose babes are starved to death with cold, is affecting, though it has not equal strength with the soldier's wife in *Langborne's Country Justice*, which seems in some measure to have suggested the idea.

We doubt whether *atop*, for on the top, is not a contraction too barbarous, and *fugh*, though an expressive word, too local to be used in any species of elegant writing.

*Modern Manners, a Poem. In two Cantos. By Horace Juvenal, 4to. 4s. Evans. 1793.*

A reply to some censure either merited or unmerited, perhaps to the Baviad. The author, who, if Fame says true, is one of the pretty poetesses of modern days, appears too angry to polish her lines, and too hasty to express her meaning clearly. We find much about scandal and criticism, but the arrows are levelled at an unknown object, and, with the change of a very few circumstances, might have suited the Zoilus of Homer, the Ibis of Ovid, the Bavius and the Mævius of Virgil, or the Theobald of Pope. The following lines are among the best; and with these we shall conclude, hoping that the next edition may contain a key, if it be only to make 'the darkness visible:' it is now one black obscurity, palpably profound.

• When *Scandal* deals her deadly arrows round,  
'Tis *ill-judg'd pity* that inflames her wound.  
Full many a flippant *Mist*, with simp'ring look,  
Well read in every learned—*Modern Book!*  
Whose taste each *vulgar* precept can disdain;  
Who learns each moral lesson,—taught by Lane!  
Who weeps with Werter, and with Charlotte mourns,  
With Ovid blushes,—and with Sappho burns!  
Reluctant opes her eyes, 'twixt *twelve* and *one*,  
To skim "*the World*," and criticise "*the Sun!*"  
And when she sees her darling friend abus'd,  
Is half-enrag'd,—yet *more than half* amus'd,  
Orders her coach, and with impatience flies,  
To tell, each pitying soul,—*the barbarous lies!*

*Ad Anglos. Ode Gratulatoria. A S. H.—, Eloquentiæ Professore. 4to. 1s. Nicol. 1793.*

Who this professor of New North-street is we know not; but if the eloquence of his Dedication to the prince of Wales, and the honied flatteries lavished on his royal highness can procure any advantage to the author—who styles himself, "*devotissimus tibi, et regię celsitudinis tuę servorum obsequentiissimus*,"—Amen: so be it.

We confess ourselves not apt to be overdelighted with modern Latin verse; and, therefore, perhaps, have not received with so much



much relish as might be wished, the production before us. The author, however, shall not complain that we have selected for the judgment of our readers the least acceptable part of his Ode.

‘ Quis defuetam mente novâ rapit  
 Ardor camœnam? num fidibus jubet  
 Exfuscitatis, hospitem  
 Carminibus celebrare terram?  
 Immenfa vati materies: tamen  
 Audere pulchrum est. Anglia, tu fave  
 Interpretanti, quas rependunt,  
 Francigenûm pia corda, grates.  
 Te fulminantem quæ plaga, quod mare  
 Non sensit? heroum indigetum tibi  
 Proles renascens usque priscos,  
 Auspice te, renovat triumphos.  
 Regina latè sol ubi pervium  
 Collustrat æquor, fluctibus imperas;  
 Te sub carinis detumescens  
 Oceanus dominam salutat.  
 Naves amicis undique portibus  
 Dant vela; naves undique portibus  
 Redduntur, et vectigal orbis  
 In gremio patriæ reponunt.  
 Industriis ut civibus oppida  
 Fervent! serenis vultibus ut micat  
 Felicitatis suave lumen!  
 Ah! placidam hic posuere sedem  
 Securitatis deliciæ: suos  
 Hic promovendis est honor artibus:  
 Hic optimum mercede regem  
 Libera gens redamat fidei.’

*A Selection of Hymns and Meditations for every Day in the Week; from the reformed Devotions of Austin: entirely cleared of those Expressions which savoured of Popery; and adapted to the Use of all Protestant Christians. With occasional References to the Scriptures; and Annotations in an Appendix. 8vo. 2s. sewed. Payne. 1793.*

The Hymns and Meditations of St. Austin are here presented in a new and singular guise; and, from a respect to truth, we must add, by no means an advantageous one. The style of the hymns, affecting simplicity, sinks into meanness; and why meditations in prose should be printed like verse, we are utterly puzzled to conjecture. The annotations bespeak the piety and reading of the editor; but have little besides to commend them. The best of them is, perhaps, that here subjoined.

' In the preface to a late edition of Quarles' Emblems, Mr. De Coetlogon calls them an " original work : " but in truth, from the second book to the end of the fifth, they are chiefly either translations or imitations of Hugo's Poems. The following is a paraphrase on the Latin poet ; which is equal, if not superior to the original :

" There shines no sun by day, no moon by night ;  
The palace glory is, the palace light :  
There is no time to measure motion by,  
There time is swallow'd in eternity.  
Wry-mouth'd Disdain, and corner-hunting Lust,  
And twy-fac'd Fraud, and beetle-brow'd Distrust,  
Soul-boiling Rage, and trouble-state Sedition,  
And giddy Doubt, and goggle-eye'd Suspicion,  
And lumpish Sorrow, and degen'rous Fear,  
Are banish'd thence, and Death's a stranger there.  
But simple Love, and sempiternal Joys,  
Whose sweetness never gluts, nor fullness cloy's."

Book v. Emb. xiv.

" Sollicitæ procul hinc posuere cubilia Curæ,  
Et Metus, et tristi luridus ore Dolor:  
Et caput atrato luctûs velatus amictu,  
Lessus, et impexis nœnia mœsta comis :  
Et Labor, et toto Gemitus proscriptus Olympo,  
Et Lis, et rabidi jurgia rauca Fori :  
Rixæquæ, Invidiæquæ, cruentaquæ sanguine bella,  
Monstraquæ, quæ secum plurima bella trahunt :  
Pauperies, Febrisquæ, Famesquæ, Sitisquæ, Luesquæ,  
Quæque sequi solitæ Martia castra neces.  
Hic clausæ Bellô portæ, et sine militis armis  
Otia Cœlicolæ mollia Pacis agunt.

\* \* \* \* \*

Quinetiàm Letho interdictum mœnibus Urbis,  
Nec quid quam in Superûm corpora juris habet :  
Lætitiæ data cura Domûs, quæ sedula fiet  
Elysii longè et finibus arcet agri."

Herm. Hug. Lib. iii. Susp. xiv.

*The Tribute of an humble Muse to an unfortunate captive Queen, the  
widowed Mourner of a murdered King. By W. T. F— G—,  
Esq. 4to. 1s. Hookham and Carpenter. 1793.*

If the author believed what he wrote in the annexed specimen, we think, notwithstanding some good lines which here and there occur, he might as well have withholden his Tribute.

' Vain are, much-injur'd queen ! these artless lays,  
Which to thy wrongs, indignant manhood pays,

What



What comfort can the sorrowing Muse afford,  
 The widow'd mourner of her murder'd lord?  
 Her plaintive numbers, and her tearful eye,  
 In vain bestow the tributary sigh!  
 The bitterness of death is almost o'er,  
 And *hell*, and *Orleans*, can torment no more.  
 Affliction's quiver scarcely has a dart,  
 To agonise again thy bleeding heart.'

## I N L A N D N A V I G A T I O N.

*The Claim of Taxing the Navigations and Free Lands for the Drainage and Preservation of the Fens considered.* 12mo. 1s. White and Son. 1793.

This pamphlet is chiefly composed of one printed in 1778, in which is shewn the oppressive design of a bill then offered to parliament by the corporation of the Bedford Level, but afterwards abandoned. The author likewise considers what he thinks the no less oppressive design of a bill in contemplation for making a new cut from Eau Brink to Lynn Harbour. The whole is calculated for the information of those who may be affected by the tolls and taxes intended to be imposed by the last mentioned bill.

*A Letter to a Member of Parliament, from a Land Owner, on the proposed Line of Canal from Braunston to Brentford.* 8vo. 1s. Bell. 1793.

The author of this Letter approves, in general, of the project of cutting a canal from Braunston to London; but he wishes it was not to be conducted by the way of Brentford. In the course of his observations, he declares himself of opinion, that there is not yet a canal in the kingdom, of which it may not truly be said that private interest was the first, and public good the last object of the zeal and activity employed in producing it. By private interest, he means that emolument which is derived from a tax upon the public. There is reason to think, that in too many instances, the remark is not destitute of foundation.

## R E L I G I O U S, &amp;c.

*The Rights of God.* By Thomas Scott, Chaplain of the Lock Hospital. 12mo. 1s. Jordan. 1793.

In a work with so preposterous, not to say impious a title, we expected little of real value. But we find it to contain some useful reasoning, calculated to convince those who have unsettled opinions respecting the Christian revelation. This fact the following extract will sufficiently evince:

'Perhaps some readers may think, that what I am about to add, might have been spared: but whatever serves as a pretext for dis-  
 regarding

regarding the scriptures, constitutes a poison congenial to our nature, and suited to our vitiated taste: and it is not amiss sometimes to shew the absurdity of the most able men, when they reject the oracles of God. In an age, therefore, in which sceptical and infidel objections of every kind, are widely circulated in numerous pamphlets, retailed in almost all companies, and greedily imbibed by the inexperienced in every rank in the community, I trust I shall at least be excused for introducing such a subject.

‘Some sceptics have gone so far as to affirm, that miracles, instead of proving doctrines to be from God, are themselves absolutely incredible on any evidence whatsoever! Perhaps the ignorant presumption, and pride of man never yet produced any thing more extraordinary than this assertion! For in what part of the book of nature or of reason is it written in legible characters, that the great Creator cannot, or will not make any alteration in the established course of nature? The argument they adduce is briefly this: most men never saw miracles performed; therefore, those persons, that say they have seen them, are not to be credited, however unexceptionable their testimony in other respects may be. By such a mode of reasoning we may prove, that there is no such country as China, and no such city as Constantinople; or that there never existed such a sceptic as Mr. Hume: for the most of men never saw them. To argue this, in these latter instances, would only prove a man’s folly, or self-conceit. What then does it prove in the other case? It is indeed pretended, that miracles are contrary to universal experience and observation: but this can mean no more than the universal experience and observation of all those, who never experienced and observed them. Thus the congelation of water into a solid mass of ice is contrary to the universal observation of all those inhabitants of Africa, who never witnessed such a transmutation: and accordingly some of them, (with a wisdom and modesty similar to those of European sceptics,) have declared, that the persons, who attested the congelation of lakes, rivers, and seas in northern countries, were unworthy of the least credence.’

We do not, however, think it equally good in all its parts. It is in many instances flimsy and fanatical, and savours throughout of that quaintness of piety which, indeed, is the most welcome of all ingredients with that class of religious readers for whom it is evidently calculated.

*Two Sermons preached in the Parish Church of St. Michael, one on the Fast-Day, April 19; the other on occasion of soliciting Relief for the Emigrant French Clergy. By W. R. Wake, Vicar of Backwell, Curate of St. Michael, and Chaplain to the Earl of Bristol. 4to. 1s. Bull; Bath. 1793.*

The most prominent feature in both, but particularly in the former,



mer, of these discourses, is the old doctrine, which asserts that God permits evil only that good may come of it. The author applies this doctrine to the political situation of things on the continent, and though he considers the war in which this country bears a part, as a necessary measure, yet he also considers it as the greatest scourge that can be inflicted on any country. He goes over the old ground, contending that all public calamities are visitations of divine anger for the sins of the people, amongst which he particularises sabbath-breaking. He says,

‘ In making a public profession of repentance on so solemn an occasion, it is equally natural and proper to inquire into the particular sins that may have drawn this heavy judgment upon us, as well as those of the nation with whom we are engaged: for war is to all parties a curse and a punishment; and for the iniquities of all who are engaged in it, is it brought upon them. Our own offences as a nation, and as individuals, are manifest to the slightest observation and inquiry: and if the exposition of them could produce any good effect, they might easily be detailed. But an enumeration of many public enormities would in this place be wholly useless, because none of those persons who hear me, have it in their power to redress the grievances, I shall select only one; which is obvious to the slightest observation; and that is the scandalous profanation of the sabbath-day, which was appointed to be a day of holy rest for man, and of merciful repose for animals: but is now all over the kingdom brought down to a level with the others, and has no distinction in this respect, but of a name. Political reasons may be urged for the sacred observance of this interval; and it is now known that all the religious institutions of Moses originated in political wisdom. But all these considerations are of no avail: immediate profit, and immediate convenience, are the deities we worship, without reference either to the commands of God, or the eventual benefit of society: and whilst the minister at the altar of God is, in the name of divine authority, commanding a sacred abstinence from all manner of work, by master, by servant, and by cattle, in the most express words that language can convey, he has the mortification of knowing that thousands of men, and thousands of animals are at that moment employing their attention and their strength in journeys or excursions, authorised by the legislature, in direct opposition to the laws of God! This, alas, is only one out of many enormities: and it is not clear that even in the particular I have ventured to cite, I may not be deemed to retain a superstitious veneration for a mere Jewish ordinance, the observance of which would in modern times be extremely inconvenient, and even detrimental. But as long as the commandments of God are read at our altar, I cannot but consider them as entirely obligatory on all Christians,

and of universal benefit in all stages of the world. We have no dispensing power with the laws of God: if he has said "Thou shalt not," man may not, with impunity, say "Thou shalt."

The second Sermon, in behalf of the distressed clergy of France, we think excellently calculated to answer the proposed end; and it is but justice to add, that both discourses are well written.

*A Sermon preached at the Church of St. Mary Magdalen, Taunton, on Friday, the 19th of April, 1793, being the Day appointed for a General Fast. By the Rev. John Gardiner, Curate of the above Church. 4to. 1s. 6d. Stockdale. 1793.*

The text prefixed to this discourse is well chosen and appropriate. It is taken from Nehemiah iv. 14. And I looked, and rose up and said to the nobles, and to the rulers, and to the rest of the people, be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. Having entered into an historical review of the context, Mr. Gardiner considers the situation in which Nehemiah was placed, and his conduct and sentiments in consequence of it, as too obvious in their application to escape the notice of his auditors. He then gives a short, but comprehensive account of the advantages of the English constitution; and having contrasted them with a shocking, but faithful delineation of France, exhorts the people of England to vigorous perseverance in maintaining their laws and government, from a sense of their own happiness at present, and the apprehension of losing it, should the depravity of our neighbours spread among us.

*The Happiness of living under the British Government. A Sermon occasioned by the Murder of the King of the French. Preached at Waldron, in Sussex, on Sunday, the 27th of January, 1793. By the Rev. T. Lewis, Curate. 8vo. 1s. Rivingtons, 1793.*

Mr. Lewis, in this discourse, dwells very much upon the old theme of the 'blessings' the people of this country derive from its constitution. As it seems the author is himself blessed with nothing better than a curacy, and possibly may also be blessed with a wife and half a dozen children, we at least think his disinterestedness highly to be commended. As for his sermon, it is a mere eulogium, not only on the form of the British government, but on those who at present guide the helm of public affairs.

*Free Thoughts respecting the present State of the Clergy in the Established Church, and particularly of those who are unbeneficed. By George Neale, Author of Essays on Modern Manners. 8vo. 6d. Kearsleys. 1793.*

This is an honest and well-meant address in favour of a very meritorious and distressed body of men. The points on which Mr. Neal



Neale insists are, that talents and industry, when discovered among the inferior part of the clergy, should always be distinguished and encouraged; that the situation of curates should be rendered *permanent*; and that some mode should be adopted by which clergymen (as is the case in some other public establishments) should gradually rise to, at least, *independence*.

In addition to Mr. Neale's remarks, we will venture to suggest a hint to the legislature, with respect to the means of providing for this last, which is, perhaps, the most useful part of our author's plan—Let the small livings in the gift of the crown (which are now distributed by the lord chancellor) be vested in the hands of the bishops, to be by them given upon every vacancy to the oldest curate in the diocese, who shall be a married man, and of a fair character.

*The genuine Principles of all religious Dissent, and especially of the Protestant Dissenters in England, illustrated and defended: a Sermon, delivered on Sunday, November 4, 1792, to the Congregation of Protestant Dissenters, in Hemel-Hempstead. By John Liddon. 8vo. 1s. Johnson. 1793.*

It is very justly observed by the author, that

‘ Nothing is more common, and at the same time more to be lamented, than the general undue attention which Christians of all denominations pay to the peculiarities of their own party, while they too often neglect or pay a very superficial attention to the grand ends for which Jesus Christ lived and died; in comparison of which the peculiarities of any party are nothing.

‘ If any principles or mode of worship be superior to the rest, it is because they operate more powerfully in producing those heavenly fruits, which are the natural offspring of *the grace of God, which bringeth salvation*. In other things, Christians, having an equal right to follow their convictions, should agree to differ; but in promoting the fruits of righteousness, they should be *of one heart, and of one mind*.’

In this discourse Mr. Liddon contents himself with stating and defending the four following general principles, as those in which all Dissenters alike are interested:

‘ First, We think that the Christian religion is nothing but religion: for *Christ's kingdom is not of this world*.—Secondly, We acknowledge no other head of the church than Jesus Christ; *one is your master, even Christ, and all ye are brethren*.—Thirdly, We believe that the Scriptures alone, without the addition of human articles or creeds, are sufficient to determine all matters of faith and practice: *Christ is the author and finisher of our faith*.—And, Fourthly, We believe that, as *every one must give an account of himself to God*, every individual ought to be left to follow the dictates of his own mind, without any human incentive or restraint.’

The author appears to be an honest man, and one whose defence will not injure his cause.

### MISCELLANEOUS.

*The Christian Minister's affectionate Advice to a New-Married Couple.*  
8vo. 1s. 6d. sewed. Rivingtons. 1793.

Among the different walks of literature, some are cultivated for utility, others for pleasure; in the latter we require much of ornament and invention, to interest curiosity, and delight the imagination; in the former we are content with truth; nor are we disgusted when truths, important to the happiness of mankind, and above all others those which relate to the proper discharge of our relative duties are the most so, are held up to us in a variety of lights, and presented to our recollection in every possible form. We scruple not, therefore, to recommend these pages to the perusal of the candidates for matrimonial felicity, though we do not meet in them with the strength or the ingenuity of a Chapone or a Gregory, since they contain what their title imports, *affectionate advice*, urged with a seriousness befitting the occasion, and founded on those sentiments of piety which are the surest pledge of proper behaviour in every situation of life. In short, if wedding sermons were in fashion, and we know no reason but a too fastidious delicacy why they should not, the treatise before us would make a very proper one.—The author advises the married pair to keep up that desire of pleasing which is so sedulously shewn in the season of courtship; to keep each to their own proper department; to avoid the selfish desire of possessing, exclusively, the affections of each other, to the breaking off of those other links of love by which each is bound to his paternal mansion.—With the greatest propriety he insists largely on the cultivation of good temper, as what alone can render the constant society of two people agreeable to each other; and, fortifying himself with the authority of St. Paul, he inculcates on the new-married lady, *ex cathedra*, ‘unreserved subordination and reverential deference;’ or, as he elsewhere styles it, ‘the radical virtue of submission;’ without which he assures her, ‘she presents a shocking contrast to the spouse of Christ,’ her resemblance being, ‘not the church but the world.’—We acknowledge that we could not help stroking our beards in approbation of such wholesome doctrine.—Our readers will have a favourable specimen of this small treatise from the following extracts.—Speaking of the allowance a woman ought to make for an occasional negligence in the behaviour of her husband, he says,

‘But should there appear at times something more than a mere complexional inattention to the art of pleasing, something that evidences a disturbance of temper, she is then perhaps called to allow for the agitations of mind that men are liable to be thrown into, from their having much more to do with the world than women



men have. It is a serene region that a woman moves in, in comparison with that, into which the head of a family is often obliged to launch, in order to support those who depend on him. In the midst of a thousand vexations from the stupidity, negligence, or knavery of those with whom his business lies, has he to earn that bread, which his wife and children may eat in tranquility. Should he therefore, when he comes home to his meal from this turbulent scene, omit a customary mark of affection, eat his meal in silence, or return a short answer to a civil question, let not the wife conclude that these things are demonstrations of indifference to her, and listen to that dæmon of discord who would prompt her to resent them as such. No: let her recollect, that now is the time for her to exert all the softness of her sex; and to call forth all the sweetness, humanity, and tenderness, of her nature; to sooth him who has been toiling all the day, principally, perhaps, on her account.'

The following observation sets the importance of good temper in a forcible light:

'Be assured that no equivalent can be found for good nature. Let the husband be sober and industrious; let the wife be chaste and frugal; by these virtues you may be preserved from some of the miseries that wait on profligacy and extravagance; but while you escape these, what will your house be, without good nature? — Not a home. By a *home*, we understand a place where the mind can settle; where it is too much at ease to wish to rove. It is a sort of refuge, to which we fly in the expectation of finding those calm pleasures, those soothing kindnesses, that are the emollients and the sweeteners of life.'

'All the admonitions, therefore, I can suggest on the article of temper, may be considered in this short precept: *endeavour to make your house a home to each other.*'

*The Exhibition; or, there is None greater than I, no not One.* By Timothy Tar-Barrel. 8vo. 1s. Faulder. 1793.

The contents of this pamphlet, it seems,

'Were written, in the form of letters, for the Oracle, and meant as a reply to a letter which appeared in that paper on the 14th of March, containing, in the ironical manner of Swift, a satire on the council of the Royal Academy, which, if it had been well founded, would have been severe.'

But they were on some account or other not accepted, which is the author's reason for their appearance in another form. The design of it is to defend the committee, to whom belongs the task of displaying the pictures sent by different artists to the Exhibition at Somerset-house, from the various charges of partiality which have been brought against them by those gentlemen of the brush who have thought their merits under-rated. The author is  
possessed

possessed of some humour, which he has displayed in relating the account of a grand squabble and battle royal among the artists who he supposes to have disputed the committee's judgement and impartiality as to the arrangement of their pictures. After all this he describes them returning to the hall of council, where he says,

'The president was still seated at the feet of Apollo; but the members of the council were ranged in a semicircle on his right and left, and a golden bar kept the desponding crowd at a decent distance. The statues of Taste and Candour appeared dejected and drooping, but the God himself was enveloped in fire. He stretched out his right hand and spoke, "Artists, I know your feelings, and forbear to reproach you. Let the scene which you had leisure to survey, while your limbs were deprived of motion, never be effaced from your minds, and let the misfortunes of this day teach you to distrust the suggestions of vanity, and to respect the determinations of a Council, who act under the direction of *Taste*, and the influence of *Candour*: for *here Merit alone* can give preference, and *here Merit* shall receive justice. Let this assurance stimulate your future industry. Return now to the Theatre of Exhibition—you will find all things restored and arranged in their pristine order. All save the picture of Reynolds, which I have removed to the palace of Jupiter, my father; and the distinguished place it held in this Exhibition, for which you have so fiercely contended, I bestow upon a Painter after mine own heart—upon *Tar-barrel*.—Let him approach, and receive from the President the immortal wreath worn by the favourites of Apollo." Swelling with joy almost to delirium, I boldly advanced through the bar—I knelt at the feet of the President—I looked up, and though every feature of his face was immoveably grave, I saw that his midriff was convulsed with risibility. The contagion darted from his eye to mine—and was communicated from one to another through the crowd, like an electric shock, till all united in peals of laughter so long and loud, that "I awoke, and behold it was a dream."

Among other fanciful conceits, the author has annexed to the title-page an engraved Alphabet, the letters of which retire in perspective on each side from a large irradiated *I* in the center. The perusal of this little jeu d'esprit may, perhaps, do some good in reconciling artists who cannot find the just point to which their talents extend, and may teach them as artists, what is equally necessary to them as men, the knowledge of themselves.

*Instructions for Young Mariners, respecting the Management of Ships at single Anchor.* By Henry Taylor, of North Shields. 4to. 6d. Phillips. 1793.

The author of these Instructions informs us, that before he ventured to publish them, he consulted several experienced commanders



ers of ships, who not only approved the design, but were of opinion that the execution of it would prove highly beneficial to the interests of the maritime department. A similar declaration has lately been made, at an annual meeting of the owners of about two hundred sail of ships, resident in North Shields and its environs. We may safely consider these united testimonies as a proof that the instructions are well-founded; and shall therefore only mention the several subjects of which they treat. These are, riding at anchor in moderate weather; when the ship will back; riding windward tide, in danger of breaking her sheer; tending to leeward, when the ship must be set a-head; how to manage when the ship breaks her sheer; when a long service is out, and the ship is likely to go to windward; how to manage in a storm; caution respecting the anchor-watch; the particular duty of the chief mate.—The instructions are delivered with perspicuity, and, as a farther recommendation, the author appears to be a moral man.

*The Military Magazine. To be continued every three Months. Volume the First. 12mo. 5s. sewed. Egertons. 1793.*

This publication is little else than a quarterly newspaper, and at the modest price of five shillings, contains scarcely more letter press, but certainly much less original matter, than a daily one at four-pence. It is evidently calculated for such young military triflers as are apt to be *immensely* fatigued with very little study; and, to suit the taste of such, the author deals very largely in anecdotes and other shreds and patches of literature, which altogether make a very motly and ridiculous mixture. Nor have these any claim to commendation on account of their novelty; witness, 'Chevy Chase,' the 'Camp Medley,' selections from the Spectator, Montesquieu, &c. From the latter writer, however, we find a chapter 'On the Slavery of the Negroes,' which, taken by itself, may, by readers who have some prejudices and no great scope of penetration, be taken as the opinion of that great philosopher in favour of the infamous conduct of Europeans towards that unhappy and much injured people. The chapter we allude to, is the fifth of the fifteenth book, and the sense in which our compiler has evidently taken it, furnishes a sufficient comment, without any observation of ours, on his ability to perform even the humble drudgery of editing a magazine.

*A short Sketch of the Life of Mr. Foster Powell, the great Pedestrian, who departed this Life April 15, 1793, in the 59th Year of his Age. 8vo. 6d. Westley. 1793.*

Foster Powell was noted for many years as an extraordinary pedestrian; and in that capacity performed journeys not only in England,

England, but in other countries; a general account of which is given in the present pamphlet. He was born at Horsforth, near Leeds, in Yorkshire, and died in April, last in the 59th year of his age.

*Humorous Hints to Ladies of Fashion, who wish to appear Pregnant, and perpetually Prolific. In Letters from Lady Tabitha Twins, in London, to her Friends in the Country. With Notes by the Editor. Embellished with a Portrait of a Lady of extraordinary Fecundity, who, it is expected, will have four Little Ones at a Birth, in a few Days. 8vo. 2s. Symonds. 1793.*

Low ribaldry, only calculated to take advantage of an absurd fashion, for the purpose of picking the pockets of the public.

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### C O R R E S P O N D E N C E.

In answer to our Correspondent J. C. who dates from Birmingham, we have only to say, that—

Much as we respect the civil and religious constitution of this country, the publication which is **PROFESSEDLY PARTIAL** is not a **REVIEW**.—It may be a **PARTY JOURNAL**, and may class well enough with many *party newspapers*, &c. which are *avowedly sold* to either the opposition or the ministry; but such a publication can never be the proper vehicle for *truth*, and never can be permanently respectable.

On this ground we must decline the flattering proposal of our Correspondent. Our design is to be perfectly **IMPARTIAL**:

‘*Quid verum atque decens curo & rogo, & omnis in hoc sum.*’

Our Correspondent may be assured of never meeting with any observations from us disrespectful to the government, and still less to the religious establishment of this country, for which we have ever maintained an inviolable esteem. We shall, however, continue to treat every liberal and ingenious adversary with candour and decency; and if we attempt to repel his objections, it will be by argument and not by abuse. Presuming ignorance, obtrusive dulness, indecency, irreligion, and immorality, are the proper objects of castigation in a literary Journal; and we will add, that in such a publication, we think, politics and controversy should never be suffered to occupy the foreground.

Our Correspondent must excuse us, if we acknowledge ourselves too proud to be willing to rest our dependence upon the support of *any party* whatever. The *ability* with which publications of this kind are conducted, is the only fair ground on which to build any hopes of success.—On that principle only will the Critical Review ever solicit the favour of the Public; and on that we are candid enough to avow that we have some reliance.

